The Christian Century

PUBLISHED WEEKLY

Where U.S.A. and India Agree

By Vera Micheles Dean

In God We Trust

By Henry J. Cadbury

Expectant Evanston

By Kendig Brubaker Cully

July Survey of Books

Eight Current Publications of Importance

JULY 7, 1954

In This Issue

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The Christian Century

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Coming Events

July 7-9. Lutheran Conference on Evanston Assembly, Gettysburg, Pa.
July 7-11. German Protestant Kirchentag, Leipzig.
July 7-14. General Alliance of Unitarian and other Liberal Christian Women National Leadership Training Conference, Silver Bay, N. Y.
July 3-Aug. 18. Congregational Christian Work Camp, Fort Berthold, N. D.
July 9-11. National Conference of Methodist Men, Purdue University, West Lafayette, Ind.
July 10-14. European Sunday School Convention (World Council of Christian Education), Wuppertal, Germany.
July 10-17. Christian Ashram (National Council of Churches Joint Department of Evangelism), Bridgewater, Va.
July 10-18. Reorganized Church of Jesus Christ of Latter Day Saints Reunions, Onset, Mass.; Sandford, Mich.
July 11-16. N.C.C. Broadcasting and Film Commission Religious Television Workshop, Ames, Iowa.
July 11-16. 43rd International Christian Endeavor Convention, Columbus, Ohio.
July 12-16. American Guild of Organists 22nd Biennial Convention, Minneapolis and St. Paul, Minn.
July 12-17. N.C.C. Division of Christian Life and Work Institute on Racial and Cultural Relations, Los Angeles.
July 12-21. British Student Christian Movement Annual Study Conference, Swanwick.
July 12-22. Princeton Theological Seminary Institute of Theology, Princeton, N. J.
July 12-23. Faribault Summer School of Christian Education, Faribault, Minn.
July 12-31. Greater Boston Ecumenical Institute (four seminaries cooperating), Boston University School of Theology, Boston.
July 12-23. Union Theological Seminary Conference for Ministers and Religious Leaders, New York city.
July 13-15. Lutheran Conference on Evanston Assembly, Columbus, Ohio.
July 14-15. American Friends Service Committee Chicago Regional Conference on Indo-China, Chicago Theological Seminary Conference House.
July 14-16. Latin American Lutheran Literature Conference, Rio de Janeiro, Brazil.
July 14-21. American Baptist Convention Christian Education Workers Conference, Green Lake, Wis.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

(Continued from column 1)

ERIK W. MODEAN is director of the National Lutheran Council news bureau.

BERNARD CAUSTON British newspaperman and Anglican layman who at one time was on the World Council's public relations staff in Geneva, is reporting news from London for The Christian Century this summer while Cecil Northcott is in the United States.

KENNETH I. MORSE is editor of *Gospel Messenger*, weekly of the Church of the Brethren.

The Christian Century

UNDENOMINATIONAL

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EDITORIAL

Guatemala Changes Governments

GUATEMALA's revolution succeeded. On June 27 President Jacobo Arbenz Glizman resigned, turning his executive powers over to an army junta headed by Colonel Carlos Enrique Diaz. This paragraph must be written before it is known whether Colonel Diaz intends to head a permanent army regime or whether he is to pass the presidency along to Colonel Carlos Castille Armas, leader of the rebellion launched from his haven in Honduras. Though Washington and the American press are showing their satisfaction at the fall of the leftist President Arbenz, since this ends the threat of a communist base within striking distance of the Panama Canal, the fact is that the defeat of Arbenz creates new problems for the United States. In some respects these are more difficult than were the problems produced by the propensity of Arbenz to play footsie with the Communists. In the eyes of Latin America, the U.S. is held responsible for the victory of the Guatemalan revolution. If the radical government which has been overthrown is now followed by a reactionary government which ends efforts at land reform, fosters the return of the feudal landlords and allows the United Fruit Company to resume its old domination, Latin America will say the United States did it. Latin American governments will not say this officially, but the Latin American peoples will think it almost universally. If Guatemala reverts to a despotism such as it knew prior to the expulsion of Dictator Ubico ten years ago, the United States will be condemned from one end of Latin America to the other as a power which champions democracy in words and reaction in deeds. And that, in view of this nation's interests for the long future, is a dangerous position for the United States to get into.

Congressional Hearings Need Overhauling

BY THIS TIME we must have read a hundred newspaper postmortems on the McArmy hearings. They confirm the impression we reported last week, immediately after the hearings adjourned, that few minds were changed. We notice, however, a surprising amount of agreement on the need for revision of the rules governing congressional hearings. If the 36-day television performance produced near-unanimity on nothing else, it seems to have done so on that. We are glad to note this preponderant opinion *provided* it does not rest on a national illusion that the McArmy hearings were a true sample of congressional hearings and should therefore be the starting point for reforms. The McArmy hearings were held under special rules adopted to protect the interest of witnesses because a principal witness was to be the U.S. senator who, under other circumstances, is chairman of the subcommittee that was doing the investigating. In the usual congressional investigation, witnesses have no way to bring those who have testified against them into the open or to have their counsel subject such testimony to cross-examination. Often the inquiries are carried on by one senator or representative and a committee counsel, while the other committee members pay no attention to the way the proceedings are conducted or how the witnesses are treated. There are a dozen bills now before Congress which propose changes to make congressional hearings more fair to all concerned and more competent to serve their legislative purposes. Should popular disgust with the recent hearings become sufficiently vocal, the most generally approved proposals in these bills might be brought together in one bill and enacted before this session of Congress adjourns. There is a good chance this would happen if enough Americans could be made to understand that when they watched the McArmy hearings they were not looking at and listening to an unusually outrageous example of a congressional hearing but at one of the best, at least so far as treatment of witnesses was concerned.

Senator McCarthy's Political Power

NOW that the Maine primary is over, and Senator Margaret Chase Smith renominated, the nation is being told that the issue of Senator McCarthy's influence had nothing to do with the outcome. All that happened, we are told, was that a veteran and popular senator was opposed by an unknown and bumptious newcomer, and the 5-to-1 victory won by Mrs. Smith was the natural consequence. Yet if the race had gone the other way and Mrs. Smith's opponent, Robert L. Jones, had won, everyone knows that the outcome would have been nationally construed as a McCarthy victory. We refuse to believe that the speeches Senator McCarthy made in Maine praising Mr. Jones, and the speeches Mr. Jones made praising Senator McCarthy, had no significant relation to the way Maine Republicans voted. Senator McCarthy had been out to punish Senator Smith ever since, four years ago, she led in writing the "declaration of conscience" against mccarthyism that was presented to the Senate. He succeeded in forcing her off her most important committee, and he

hoped to use Mr. Jones to force her out of the Senate. His failure to stampede the Maine voters is one of the healthiest things that has happened recently in American politics. It is healthy because the root cause of such damage as McCarthy has been able to do has been the fear harbored by other senators that he might turn on them and defeat them. In a recent pamphlet, *Influences in the 1954 Mid-Term Elections* (Public Affairs Institute, Washington, D.C., 25 cents), the noted voting analyst, Louis H. Bean, proves to his statistical satisfaction that a McCarthy endorsement constitutes a 5.5 per cent handicap to a candidate. But Senator Smith's overwhelming victory will do more to put courage into her timorous senatorial colleagues than any statistical study ever could.

President Grasps Nature of Far Eastern Problem

ONE of the most heartening signs of returning sanity in Washington to come to light recently is the speech President Eisenhower made to the National Editorial Association on June 22. It was an extemporaneous speech. That contributed to its encouraging aspect, for it showed the President's thinking without distortion by a horde of advisers. And it was even more encouraging because it revealed a firm grasp on the fundamentals of the Far Eastern crisis. In that, it read in welcome contrast to some of the things Mr. Dulles had recently been saying in speeches on the Pacific coast. The President spoke of the demands that the United States stop "international giveaway programs," stop allowing our allies to trade with communist countries, keep the products of low-wage nations out of this country and keep out of involvements in Asia. Alongside these he laid the U.S. policy that "it becomes absolutely mandatory for us that Japan does not fall under the domination of the Soviets." And he showed how the only way to accomplish this is by seeing that Japan's 85 million "industrious, hard-working, inventive" people have a viable economy. This, he said, means not only that the U.S. must continue aid to Japan but must give her opportunity to trade with the West and also with Red China. Otherwise, Japan "is going to the Communists." What the President said about Japan applies to other critical areas of the Far East. His realization that these are the terms in which Far Eastern problems must be met will calm the apprehensions of many Americans, and of many of our allies.

Finds Korean Church Situation Bad

FROM KOREA T. T. Brumbaugh reports that church conditions there are about as sadly disorganized and headed toward more trouble as are political or social conditions. Dr. Brumbaugh, who administers Korea for the Board of Missions of the Methodist Church, is making one of his periodic tours of inspection. He writes that the Presbyterians are so "badly disturbed over doctrinal matters" that they have decided to split into "two separate general assemblies" and "several theological seminaries" teaching "the different varieties of Presbyterian doctrine." "It is reported," he says, "that certain [Presbyterian] missionaries are being forced out" entirely. "The Methodists," according to Dr. Brumbaugh, "are scarcely less torn by dissension," though the trouble seems to be more in the nature of personal differences among leaders than over theological matters. Meanwhile, some ultraconservative missionaries have reached the ear of President Syngman Rhee, telling him that the World Council is a nest of communists, so that "at this writing [this was dated from Seoul on June 8] it is questionable whether Korea's delegation to the Evanston meeting will be permitted to leave the country." In contrast to this internal disruption in the two denominations which made up the bulk of prewar Korean Christianity, Dr. Brumbaugh finds "the Roman Catholic Church moving ahead with assurance and outstanding results." It has been greatly helped by "Catholic chaplains and G.I.'s." United States army chaplains are also credited with being instrumental in the almost sensational spread of Southern Baptist congregations—a denomination practically unknown in Korea before the war. Holiness and Adventist sects are springing up on every hand. Dr. Brumbaugh reports an eagerness of response to all types of Christian approach which is probably without parallel on any other modern mission field. Open a church or a Sunday school of any kind anywhere and it is immediately filled to overflowing. But it remains to be seen whether the churches, by their conduct, will prove an aid or a hindrance in the search of Korea's millions for spiritual satisfaction.

Turn to Colleges for Point Four Help

MR. STASSEN's Foreign Operations Administration has signed a three-year contract with the University of Maryland to carry on Point IV operations in British Guiana. The university will send 18 technicians, including agronomists, community development experts, housing experts, reclamation and sanitary engineers and land surveyors, to work in the development program which the British and Guiana colonial governments have already launched. Similar contracts are on the point of being signed with Washington State and Texas A. and M. for Point IV work in Pakistan. Others are under negotiation with the University of the State of New York for work in Israel; California and Tuskegee for work in Indonesia; Oregon State and Indiana for work in Thailand; Florida for work in Nicaragua and Costa Rica; Minnesota for work in Korea; and Nebraska for work in Turkey. Most of these plan not to have the university teams become part of the government enterprises, as the Marylanders will in British Guiana, but to have them work in the universities and schools of the countries where they go, showing these how, by adaptation of the extension services familiar to American universities, they can speed up the training of competent national technicians. Here is a development of considerable promise. It is particularly encouraging because it moves toward separating what is left of Point IV from the military aid programs which are the main concern of FOA. Without this separation, all church bodies with first-hand knowledge of the regions involved have testified, Point IV hasn't a chance. Mr. Stassen is not, by making these contracts, officially separating the Point IV and military aid aspects of his agency. Perhaps he fears that if he were to do so he might lose control of one of its bu-

reaus. That, in Washington, is the ultimate terror. But he is taking a pragmatic step in the right direction. We still think that the most helpful step to take would be to turn the whole Point IV enterprise, with budget intact, over to the Technical Assistance division of the U.N.

Behind the Alabama Assassination

CONTEMPT for law can scarcely go beyond the assassination of Albert L. Patterson, attorney general designate of Alabama. Mr. Patterson, a lawyer in Phenix City, had fought the vice and liquor interests in that wide-open town for years. Local efforts to clean things up had failed. So he ran for the Democratic nomination for attorney general of the state—equivalent to election—promising to use his state powers to clamp some sort of lid on his notorious home town. He won. Thereupon, someone stepped up to his car as he parked outside the building in which he had his office and shot him to death through its open window. The killing was carried out in a manner which showed that the vicious element had little fear that, after perfunctory expressions of outrage, the state authorities would do anything about it. But the nation should take a long look at this Alabama assassination, for it bears directly on a national problem. This is the problem of the moral strain to which boys drafted for army service are subjected. Phenix City, Alabama, has become the carnival of liquor, gambling and prostitution it is because it is just across the Chattahoochie river and state line from Fort Benning, Georgia. And Fort Benning is one of the largest—it may be the very largest—infantry training centers in the U.S. defense system. Phenix City was nothing until Fort Benning was established. Ever since then it has been a synonym in the south for moral corruption. Those who shrug off the moral elements in the problem of drafting 18- and 19-year-olds, or sending them to UMT camps, should be compelled to learn the facts about Phenix City and what happened to the decent citizen who was to have been Alabama's attorney general.

Organ Recitals at the Evanston Assembly

ANYONE who has studied the program for the coming Evanston assembly of the World Council of Churches knows that periods are certain to come when delegates and attendants will need to relax. No mortal frame could go to all the sessions listed, listen to all the speeches, participate in the debates, wrestle through the sectional committee consultations and not know hours when, denied a break of some kind, exhaustion would threaten. Moreover, there will be in Evanston thousands of visitors who will not be admitted to many of the meetings, and will be left wandering about among the miles of exhibits. Even that, in mid-August, can tire. It is pleasant, therefore, to learn that at 5 o'clock every afternoon from Monday to Friday while the council is in session, free organ recitals will be given in the First Methodist Church of Evanston by some of the foremost organists in this country. The recitals, which have been arranged by Austin C. Lovelace, minister of music at the church, will present Hugh Porter, director of the school of sacred music at Union Theological Seminary, on August 16; Heinrich Fleischer, organist at Rockefeller chapel, University of Chicago, August 17; Robert Baker, organist at Fifth Avenue Presbyterian, New York, August 18; Barrett Spach, Fourth Presbyterian, Chicago, and head of the organ department of Northwestern University, August 19; Walter Baker, Church of the Holy Trinity, New York, August 20; Marilyn Mason, University of Michigan organ faculty, August 23; Dr. Lovelace, August 24; Alexander McCurdy, head of the organ departments at Curtis and Westminster Choir College, August 25; a carillon recital by Dr. McCurdy on August 26; Nita Akin, First Methodist, Wichita Falls, Texas, August 27. In preparation for the World Council meeting the Austin company is completely rebuilding the great organ on which these recitals will be given.

Church Attendance Low in British Industrial City

GREATER DERBY, a British industrial city of 200,000 population, has been given the "Middletown" treatment in a book, *The Communication of Ideas,* just published in London by Chatto and Windus. A long review in the *Manchester Guardian* shows that (a) almost everybody claims to belong to some church; (b) few attend; (c) most families make their children go to Sunday school. The study shows 73 per cent of the population claiming affiliation with the Church of England; 11 per cent Methodist; 7 per cent Roman Catholic; 3 per cent Baptist or Congregationalist; 4 per cent "others"; and only 2 per cent "no denomination." But the figures on church attendance are so low—including the 25 per cent who never attend—that the report summarizes: "For half or even two-thirds of the people churchgoing is so occasional an occurrence as to play an almost insignificant part in their daily life." More than half of the families in Derby own a Bible, but more than half the owners report that they never read it. The percentage of never-readers is barely lower for Nonconformists than for Roman Catholics. ¶Edwin W. Parsons of New York, a leader in Baptist men's work, will become general director of United Church Men, a department of the National Council, on September 1. He succeeds E. Urner Goodman. ¶The famous triad of Compton brothers, Karl, Wilson and Arthur (their records require 24 inches in *Who's Who*), was broken on June 22 by the death of Karl, the eldest. They were the sons of Elias Compton, dean of Wooster College, Ohio, and probably as conspicuous a testimonial to the contribution made by a Christian home as contemporary America has seen. ¶It looks as though President Eisenhower has few illusions about the American Legion. Despite his desire for economy, on June 22 he asked Congress for a special appropriation of $103,000 to maintain "public order" in the District of Columbia when the Legion holds its national convention there starting August 30. ¶St. Paul's hospital, a Roman Catholic institution in Dallas, Texas, operated by the Daughters of Charity of St. Vincent de Paul, has opened its facilities to Negro physicians. The decision was unanimously approved by the 300 white physicians on the hospital's staff. Parkland, Baylor and Methodist hospitals—other major Dallas institutions—say that they are not con-

sidering a similar admission of Negro doctors to practice with their staffs. But with the leading Catholic hospital taking this advance step, the Protestant institutions will find the pressure hard to resist.

But What About Hicks?

BILLY GRAHAM is the top sensation these days. Billy's evangelistic campaign in London drew more than a million people to an out-of-the-way dog-track stadium and wound up with the Archbishop of Canterbury on the platform to bestow his archiepiscopal benediction. Now the world's press reports the crowds at Billy's meetings in Helsingfors, in Copenhagen and in Germany. Churchmen of every stripe, along with multitudes outside the churches, are talking about Billy. But what about Tommy Hicks?

You never heard of Tommy Hicks? That's just one more indication of North American indifference to what goes on in South America, or of the failure of the North American press to give adequate coverage to anything beyond political developments in the Latin parts of this hemisphere. For this American evangelist has hit Buenos Aires harder than Billy Graham hit London. He has drawn larger crowds. He has gathered the signed cards of more "converts." He has commanded more front-page newspaper attention. He has stirred up more controversy. And with it all, he has set a larger question mark over against the future of an important portion of the Evangelical world mission. It is high time to do some serious thinking about the phenomenon of Tommy Hicks.

I

The Hicks meetings are today the main topic of conversation in nominally Roman Catholic Argentina. They started in the *cancha* (stadium) of the Atlanta soccer club during the week just before Easter. At first there were about 5,000 present. Then 10,000. Then 15,000. Finally the crowds grew so large that the stadium was jammed and thousands milled outside, unable to get in. Toward the end of May the meetings were transferred to the much larger *cancha* of the Hurucan football team, where the attendance never dropped below 60,000 a night, and on at least one night (May 24) was reported by the Buenos Aires papers to have passed 200,000.

Our Buenos Aires staff correspondent, Thomas S. Goslin, who is a professor at the Evangelical theological seminary there, tells us that Theodore ("Tommy") Hicks is a 54-year-old American, formerly a Baptist preacher but now classifying himself as an independent. At one time he was in the construction business. Five years ago, however, he was healed by faith from what he believed to be a mortal illness, and since then he has devoted himself to evangelism, placing his greatest stress on faith healing. He is an intensely hard worker, not only subjecting himself to the nightly strain of his preaching and healing meetings, but receiving an endless stream of visitors during the day and indefatigably visiting the sick in home and hospital. Mr. Goslin speaks of him as "a humble, pleasant, kindly person with an extraordinary faith in what he is trying to do."

The first part of Mr. Hicks' meetings in Buenos Aires has followed a singing and preaching pattern familiar in fundamentalist revivals in this country, although the evangelist seems—with the help of a Pentecostal interpreter—to have indulged in an unusually strenuous physical display, waving, jumping, shouting. This is followed by the hand-lifting, and this by the card-signing. However, all this has been little more than preliminary to the feature which has drawn the Argentine crowds. That comes with the faith healing.

"During the early meetings at the Atlanta *cancha*," writes our correspondent, "there would be several score sick people—men, women and children—gathered around the platform on the football field. Hicks prays for them, asks them to pray for themselves, asks others to pray for them. He shrieks, 'Let them go, Satan, get out of them, let them go.' Suddenly a mass hysteria seems to hit everybody. The paralyzed bestir themselves and take halting steps. Mothers cry with gratitude as little children walk. The night air is shattered with thousands of cries of 'Thank you, Jesus,' 'Glory, glory, glory,' 'Amen, amen,' 'Hallelujah.' Tears stream down many cheeks. Little children, healed, run over to kiss Hicks. Crutches and canes are waved in the air to signify that they are no longer needed. One yells 'I can see' and another shouts 'I can hear.'

"Hicks comes down from the platform and is at once almost engulfed. He fights his way through the crowd, lays his hands on people, urges them to have faith in Christ, prays, exhorts. The lame, the blind, the deaf and dumb from all over this republic and from all social strata, have struggled into the stadium to receive his touch. Hundreds in a single night have lined up to give a brief word of testimony at the microphone as to how they have been healed. Experienced ministers and missionaries from many countries say they have never seen anything like it."

II

Inevitably, a mass religious upheaval of this sort has produced wide controversy. On one hand many thousands have laid claim to cures of everything from headaches to cancer. Some of these have been public figures; their articles testifying to their healing have appeared in newspapers and magazines. On the other hand, Mr. Goslin writes, "No doctor has been found who will testify to a specific cure, although some members of the medical profession have been sympathetic. No Protestant doctor has been located who will testify to the genuineness of any given cure. One leading Baptist physician tells of a family whose child was said to be cured of infantile paralysis. The doctor insists the child did not have any such disease to begin with." There have been many cases in which claims of cures have been disputed by friends and neighbors.

The effect on the several hundred Evangelical churches and preaching stations in Greater Buenos Aires (population around five million) has naturally been immense, but not all favorable. Discussions of faith healing have brought more Protestant ministers to meetings of the pastors' association than ever in the past. The Pentecostals, hitherto aloof, have become conspicuous attendants. There have been large additions to the membership of some churches. The sale of Bibles has jumped so that the warehouses of

the Bible societies have been swept bare, and additional supplies are being rushed to Buenos Aires by air.

On the other hand, there has been a good deal of criticism of the financial aspects of the campaign. A number of congregations have split; these are mainly of the "sect" type. Personal differences over the legitimacy of the Hicks variety of evangelism have severed long friendships. Most of all, the failure of large numbers to obtain the physical benefits for which they hoped has produced bad reactions. These have been particularly unfortunate in the cases of some who, having spent large sums to be brought long distances and failing to find a cure, have fallen into despair, thinking their faith not strong enough and that if they were "better" Christians they could be healed.

Mr. Hicks is now closing his current campaign in Buenos Aires. It is reported that he will go next to Rosario, Argentina's second city. Then, after a vacation in the U.S.A., he will return to Buenos Aires in November—the beginning of summer there—for a longer campaign to be sponsored by a number of Evangelical congregations. The composition of this sponsoring group is significant. It is made up of Pentecostal, Assemblies of God, Christian and Missionary Alliance churches, four each; Baptists and Brethren, three each; Methodist, two; Menonnite, one. The largest Pentecostal churches are not represented in this list of sponsors.

III

Here, in too brief summary, is an outline of the astonishing evangelistic stirring which has swept across a great South American republic where hitherto Evangelical missions have found hard going. The sensational extent of the response to Mr. Hicks' promise of healing by faith is perhaps only one more indication of the seriously disturbed psychic condition of multitudes in all parts of today's world. The same stresses and strains which fill more than half the beds in U.S.A. hospitals with mental patients may be responsible for filling the football stadiums in Argentina. The recent growth of attention by the medical profession to psychiatry and the many forms of psychosomatic medicine and by the clerical profession to counseling and the many forms of spiritual healing alike testifies to recognition of legitimate needs and legitimate therapies which go beyond the possible contributions of drugs or surgery.

Some of the most significant thinking now going on in the churches deals with the reality and limitations of faith healing. A Protestant reflection of this development may be found in the special issue on "The Church and Spiritual Healing" put out by *Pastoral Psychology* (159 Northern Boulevard, Great Neck, N. Y., single copies 50 cents) in May. It printed contributions from as varied and responsible a group as Paul Tillich, Cyril C. Richardson, Otis R. Rice, Wayne E. Oates, Charles S. Braden, Gotthard Booth, M.D., Humphrey Walz and Anton T. Boisen. Thousands of ministers and priests are becoming deeply committed to exploration of the potentialities of this aspect of the Christian ministry.

But a wide gulf yawns between all such serious approaches to the subject and the overdramatic displays of a nearly hysterical faith-healing such as "Tommy" Hicks has let loose in Buenos Aires. In the long run, this sort of unregulated mob excitement is likely to exact a stiff price in public confidence and respect. It would be deplorable if, at what seems to be a clear turning point in the cultural and social development of the southern half of this hemisphere, the spiritual mission of the Evangelical cause became identified in the popular mind with the sort of excesses which have marked the Hicks meetings. Yet if this is not to happen there is urgent need for immediate consultation between the responsible leaders of the spiritual healing movements in the churches of this country, Canada and Europe and the responsible leaders of the Evangelical churches in all parts of Latin America. Perhaps that could be arranged as an emergency meeting just before or after the Evanston assembly of the World Council.

Church Colleges Look at Themselves

[EDITORIAL CORRESPONDENCE]

Granville, Ohio, June 24.

DENISON UNIVERSITY on its wooded heights might have been the storied Groves of Academe for the last four days. Six hundred academicians—administrators, faculty members, religious leaders, trustees and students—representing the 471 Protestant church-related colleges assembled here from their respective academies to consider the enterprise in which they share. Yet the discussion was not academic.

The build-up had been, though—even bookish. Studies, commissions, research projects on the relation of religion to higher education abounded. The report volumes, bulging with criticisms, reflections and suggestions, bumped each other in their haste to the market. Denominational executives directed their various colleges in new studies of their specific natures and functions. Faculties chewed over the old problem, and student groups have looked into it. In all, more than 300 student and faculty conferences and study projects have worked on this problem since 1948.

Now, to give order to this haphazard activity and to direct its application, Raymond F. McClain and his Commission on Higher Education of the National Council of Churches assembled full delegations from all the Protestant colleges in America "for the dual purpose of affirming the nature of the Christian college and studying its role in the mid-twentieth century."

I

Considering the role of the Christian college, the teachers heard hard counsel. Irwin Miller, Indiana industrialist, accused church colleges of giving graduates certain "notions" that help no one. These expensively educated, badly paid delegates heard that their "preoccupation with money, either in heated condemnation of money, or envy . . . or rudeness toward those who have it, or unhappiness over the lack of it" all impress the student with "the notion that the secret of happiness . . . is money." As a result college graduates, unduly impressed by the material, are less cooperative in industry than are the relatively uneducated factory hands. And if the audience felt itself unjustly handled in all this, the speaker pointed to "this present

indignation of yours as proof of a teacher preoccupation with money to which pupils are keenly sensitive." Set up that way, the teachers couldn't win.

They understand well what Mr. Miller was driving at. This provocative churchman is no more bothered than they are by the lost luster of the service ideal. It was a matter of pride that one who spoke with such practical experience should look to the church colleges for help in restoring vocational enthusiasm to the common life. Still the teachers must be understood too if they deny that Mr. Miller's accusing finger was well aimed. The effects he deplored are universal, and cannot be accounted for by the very local cause he identified. The really serious result of the teachers' alleged preoccupation, as bachelor Howard Lowry pointed out, is in the quality of instruction provided by those bitten by "anxious worry over unpaid bills . . . babies crying in the night." And the remedy is not just exhortation.

William G. Pollard, director of the Institute of Nuclear Studies in Oak Ridge, and recently ordained a Protestant Episcopal priest, had strange counsel too for the educators. He defined the modern exaltation of science in the standard theological terms of man's revolt against God, and aspiration to His throne via techniques. As usual, education was seen to figure in the rebellion by its removal of God from the field of human inquiry, so clearing the way for the ultimate presumption. When Pollard pressed on from here, however, he arrived at quite individual and dubiously Christian conclusions. What was our wrong choice in the beginning is now an irresistible flood. "This rebellion has so involved every phase of economic and social structure that the sheer momentum of history will sweep every one of us along with it."

This is Wave-of-the-Future or Wave-of-the-Past determinism. Education evidently can do nothing with this monster anxiety it has helped father, except live with it. That's all any of us can do. The church does have a secret though: Christianity offers "a vision of eternity" which helps you "know forever what your real position in this world is and where your true loyalties belong." What happens will happen but Christians will not be shaken from "the glorious liberty of the sons of God" which is in them no matter what. What relevance this has to church colleges is not apparent, the students' education and equipment evidently being foredoomed to the common corruption. Unless it means that the colleges become seminaries and all become academies for contemplatives and mystics.

II

Clearer suggestions for the Christian college looking for a real function came from others. Herrick Young, new president of Western College, described the program getting under way there, with international faculty, international curriculum and international student body. His plea was for the harmonizing of peoples especially by the experience in a Christian educational community possible in church-related colleges where students and teachers from all over the world can live in creative fellowship.

M. M. Thomas, from Trivandrum, India, who is vice-chairman of the World Student Christian Federation, followed with a plea for help in interpreting the Asian situation to the world. Between religious nationalism and totalitarian communism he sees a vast democratic revolution surging up, the people demanding social changes in their favor. Dr. Thomas was sure that the colleges represented at Granville had a role to play in all this. They could interpret the democratic revolution to the world so it is not confused with either radical extreme; they could "build a feeling of community"; they could "provide leadership"; and they could revive a dynamic quality in democracy which might yet give direction to the social revolution abroad.

The nature of the Christian college was analyzed in numerous seminars by all the delegates and in plenary sessions by such experts as Howard Lowry, Robert L. Calhoun, Albert C. Outler and Theodore A. Distler. The major think-pieces of the convocation along this line were the opening and closing addresses by Miss Marjorie Reeves. Dr. Reeves is vice-principal of St. Anne's College at Oxford University, and proved herself in short order to be as penetrating and pertinent a thinker in the field of higher Christian education as is now at work. A gifted historian, she is the latest in that bright row of British laymen who have shown the technical theologians and professional churchmen what it's all about and how it ought to be done.

Among the leaders there was general agreement that the Christian college must make a fundamental Christian commitment, and must make it plain. That commitment was spelled out variously, however, the range of possibilities going from certain delegates' strict creedal formulations to Chairman John O. Gross' "a right concept of the theistic way of life." Dr. Lowry's statement of the commitment was perhaps median: The Christian colleges "hold in common with the churches that there is an intelligence behind all life, an intelligence whose highest quality is love. They hold there was a great event in history, when God shone in the face of Jesus Christ and was revealed to men in a life so magnificent that it deserved to triumph over death. They hold that God works through history and through men given the creative gift of freedom and the great gift of mercy." Dr. Outler saw Christian education in the light of Creation, Redemption and Consummation.

III

What kind of academic structure is to be built on such bases could not, however, be stated with comparable precision. There were some steamy sessions in some seminars when faculty eligibility was argued, for instance. If the college in its board and charter takes such stands, who can teach at the school? Only those who are similarly committed? Or anyone at all? It was disappointing to find the discussion at this point little advanced from its years' old beginning. There are still those who think all teachers ought to be of the same baptism—these ranks considerably swelled by young neo-confessionalists who think their seminary generation exhumed the idea of commitment and who tend to whole-hog it as a result.

And then there are still those who believe that redemption comes by argument and who therefore want totally uncommitted diversity in the faculties. The former are not in the least appalled at the prospect of good Christian youth going through four college years exposed only to exactly what they have always heard at home and at church. Even one of the students begged for this, saying

that any critical voice in the faculty was confusing. What has happened? Nineteen, and he wanted no confusion, no significant choice; he *wanted* the stacked deck, the Sunday school extension! Equally disconcerting, of course, was the other extreme which urged the Babel-ideal.

Aren't we far enough along now, though, so we can counsel the propriety and necessity of a clearly Christian commitment by these colleges, the gathering of a faculty in which a vocal majority appreciate and defend the commitment and so establish the tone and direction of the whole, and the glad inclusion of some able and challenging champions of alternative views? John Dillenberger of Columbia University was the source most quoted by the main speakers. By their reports he holds that "Christians can confess that truth is disclosed in Christ; but they must be open to more of Christ's truth that occasionally comes from strange places. . . . The vitality of Christianity, including Christian institutions, depends upon a genuine encounter with outlooks upon life which are not specifically Christian."

Where agreement was most general was in everyone's insistence on community as a distinctive and essential element in Christian higher education. From Kenneth I. Brown's opening sermon, through many of the papers, to the most casual comments drifted the repeated emphasis on community as both a means and an end in Christian education. Over and over again came the idea that out of real Christian campus community could come wisdom beyond information, and that from such wisdom would come community beyond the campus.

Administrators and teachers worked hard to discover the sources and strategies of such campus community. One student, Jameson Jones of Vanderbilt, however, nailed charges on their door that changed the direction of their search. He claimed, "If I had a dollar for every faculty member who in my four years at school has been willing to meet me as a human being and not just as a student—I couldn't get home on a bus." He spoke what students and faculty have always known, that the gap could be bridged if each would go half-way. Dr. Distler formulated the consensus: "Only within a fellowship of love and mutual recognition and respect is it possible to have persons grow into that integrity of life, sense of meaningfulness, and courageous stalwartness of thought and character which the Christian faith demands."

Contributing mightily to the effectiveness of the convocation were all the "voices of silence." The chapel devotions, the lovely hilltop, an exhibit of Claude Clark paintings, an organ recital, above all the coveted community among the visitors—these all had their own eloquence, and deepened already profound impressions.

THEODORE A. GILL.

Research

EDITOR THE CHRISTIAN CENTURY:

SIR: In every church body—synod, annual conference or state association—there is a Historical Society. These societies meet annually and adjourn for lack of a quorum. Occasionally they preserve one of John Wesley's shoe buckles or one of Alexander Campbell's riding boots, but such are rare finds.

My heart has been touched by thinking of these unemployed historians, so I am giving them something important to do: Start immediately making a collection of the human interest and humorous stories in the tradition of the church, stories that will otherwise soon drop down between the cracks and be lost forever. The real life and spirit of a church are found not only, or, often, not so much, in solemn platforms and pronouncements as in seemingly unimportant happenings and sayings.

Mr. Chesterton somewhere observed that what holds families together is not so much the Ten Commandments or undying love as family jokes; these are esoteric bonds, like secret passwords, known only to the family and showing life as it was lived. That is almost true.

How many stories were lost when Bishop McConnell died! Who can ever forget the flash in his eye when he told of an irate Methodist who, right after the "Inter-Church Report on the Steel Strike" was published, wrote Bishop McConnell in immortal words, "You are a first-class skunk!" and then signed the letter, "Your brother in Christ"? That tells us a lot about the steel strike! How much we owe to those who preserved Luther's table talk! And how we would like to know whether St. Paul ever got the cloak and books he sent for! Not as important as the eighth chapter of Romans, but a nice bit of history just the same.

A few things like these ought not to perish. One is that bit of the tradition of Drew Theological Seminary. The beloved Dr. Samuel F. Upham lay dying; friends and relatives were gathered about the bed. The question arose whether he was still living or not. Someone advised, "Feel his feet. No one ever died with warm feet." Dr. Upham opened an eye and said, "John Hus did." Those were his last words, and glorious ones too. They tell a lot about the relation of humor to faith.

I hate to think of a story about the late Bishop E. L. Waldorf of the Methodist Church dropping out of sight. When the bishop opened a Republican national convention in Chicago he made an exceedingly long prayer. As he went on and on, Heywood Broun, who was in the press pit, right in front of the platform, watched with growing amazement and finally exclaimed, "My Gawd! It's a filibuster!" That tells more about customs in prayer than you will get in any official history.

My last bit of evidence is admittedly trivial, so I like it. It is true too, like everything else I write. Dr. Christian F. Reisner was speaking at the opening of a retreat for ministers at West Point several years ago. He was thrilled by the fine attendance and spoke of the value of retreats, recalling the words of Jesus, "Come ye apart and rest awhile." Then, after a dramatic pause, he said, "It is a great thing to see three hundred men come apart."

Yours,

SIMEON STYLITES.

P.S. Note to all publishers: This would be a gold mine!

What U.S. and India Agree On

By Vera Micheles Dean

THERE ARE two ways of looking at human affairs. One is to probe every sore spot, in the hope of exposing real or fancied grievances. The other is to admit that human relations will always fall short of perfection, and to explore those areas, no matter how small, where the reconciliation of conflicting interests may prove possible.

When a marriage goes on the rocks, husband and wife often find a kind of grim satisfaction in demonstrating how little, actually, they have in common. It then becomes the role of the good friend, the minister or the marriage counselor to try to ease the tension that may lead to a break by pointing out the links that do exist between the two parties and, if strengthened, may yet hold them together.

It is all too easy, in the midst of the domestic and international crises that assail us today, to place the blame for our seeming failures on our friends abroad and to proclaim that, had it not been for their mistakes, the United States could emerge victorious in Europe and Asia. This form of national self-centeredness causes us to believe that everything we decide to do in world affairs is right, and that any individual or nation who challenges us is either wrong or, worse, subservient to our enemies.

Independence Irritates Us

While we have been increasingly critical of our traditional friends in Europe—Britain and France—it is on India that we are most apt to pour the vials of our wrath. Our embitterment about India as a nation, and about Prime Minister Jawaharlal Nehru as an individual, is due at least in part to our frustration over the loss of another Asian country, China. But deep down in our subconscious we seem to resent India's independence in world affairs, paradoxically, because we ourselves so long pressed Britain to give India its freedom.

When one reads editorials in our newspapers, which during the past year have been almost uniformly critical of Nehru's foreign policy, one gets the impression that a wide gulf which is every day growing wider has developed between India and the United States. Is this really the case?

If we take the trouble to look at the record, we find, on the contrary, important areas of agreement which those who genuinely want Indo-American understanding would do well to cultivate. There are at least four main issues on which thoughtful Indians and Americans hold significantly similar views:

1. *The End of Colonialism.* At the end of World War II the United States was fully aware that colonialism in Asia had reached the point of no return. While the war was still going on, many Americans had made it plain that we were not fighting nazi Germany and fascist Japan to make the world safe for colonial empires. We rejoiced when the British Labor government decided that Britain should withdraw from India, Pakistan, Burma and Ceylon, and agreed with Lord Samuel that nothing so much became Britain in India as the manner of its going. After a period of considerable vacillation we finally pressed the Netherlands to follow the example of the British, and relinquish its rule over Indonesia.

But then, when it came to the French in Indo-China, we suddenly faltered. In contrast to President Roosevelt, who on his way to the Yalta conference expressed anxiety about Indo-China and wrote that the French (who had bowed to Japanese conquest) would have to go, the Truman administration suffered a case of arrested anticolonialism. While some of our officials, behind closed doors, urged the French to give unqualified independence to the Indo-Chinese, others took the view that we could not risk the displeasure of France and the possibility that it might withdraw from the North Atlantic Treaty Organization. The result was that we incurred the hostility of French nationalists who believe that surrender of Indo-China will jeopardize their colonial empire in Africa, without winning the appreciation of those Indo-Chinese nationalists who regard the continuance of French colonial rule as worse than communism.

We thus sold our anticolonial birthright for a mess of pottage, only to find that it has been transformed into a devil's brew. Fortunately, the harsh experience of the Indo-China war is beginning to restore our sense of perspective. Even conservative Republican leaders like Senators William F. Knowland of California and Homer Ferguson of Michigan have said that the end of French colonialism in Indo-China is a precondition of military intervention in that war-torn country by the United States.

On this point our government, as well as public opinion reflected in the newspapers, seems to be in agreement with the thoughts expressed by Nehru. It is his belief—and this belief is shared by other leaders of free Asia—that peoples living under colonial rule can be rallied to fight communism only when they have achieved independence. As seen by Nehru, the struggle against colonialism is not a purely sentimental endeavor of "bleeding hearts," to use a phrase current here. It is the only practical method of defeating communism, which, as we all should know by now, capitalizes on all existing maladjustments and grievances, of which colonialism is by far the most important in Asia and Africa.

Our Position Strengthened

The decision of the United States Supreme Court declaring that segregation in public schools is a violation of the Constitution strengthens this country's position in pressing for the end of colonialism, which represents segregation on the world scene. Nor does Nehru, any more than the United States, demand that this should be brought about by revolution. On the contrary, he hopes to avert revolution by an orderly withdrawal of colonial powers according to stated timetables which would permit mutual readjustment and avoid the grave strains created by Britain's hasty departure from the Indian subcontinent.

2. *Opposition to Communism.* Far from favoring communism, Nehru has clearly shown by deeds, as well as

words, that he intends to keep the Indian Communists in check. But just as he believes that the most effective way of preventing the spread of Russian and Chinese influence in Asia is to remove the remnants of Western colonialism, so he believes that the best answer to communism in India is not investigations by an un-Indian activities committee. He has not hesitated to invoke the law to prevent the Communists from using violence, and at one time before the general elections of 1951-52 it was estimated that there were 1,500 Communists in jail.

Main Approach Positive

But his main approach to the problem of communism is positive, not negative. He insists that the Communists should have the right to participate in the country's political life, and then be judged on the merits of their actions. This policy has proved effective. For the Communists who were elected both to the national parliament and to the state legislatures in 1951-52 have alienated the Indians by their tactics and have disappointed the hopes of their supporters that communism might offer a constructive answer to India's deep-seated economic and social problems.

But Nehru realizes that this, too, is not enough. Communism might yet win in India unless the non-Communists can keep alive the belief that, through the five-year plan, the people's modest aspirations for a slight improvement in living standards will be satisfied. He therefore unremittingly emphasizes the need for economic development of his underindustrialized country by democratic methods, as contrasted with the ruthless totalitarian methods of neighboring Russia and China.

3. *Economic Development by Democratic Means.* On this issue there is complete agreement between India and the United States. American experts who have studied the Indian economy believe it is essential to furnish India with the financial means to modernize its agriculture, which provides the livelihood of 80 per cent of the population; to build additional irrigation and electric power facilities; to create a network of small-scale industries that would help to absorb the new workers who come on the labor market every year and who, if unemployed, could become a reservoir of support for communism; and to develop methods of distribution that would put at least the bare necessities of life within the reach of the peasant and factory worker.

Indians Too May Be Impatient

It is possible to argue—and impatient Indians, as well as Americans, are heard to argue this way—that "time is of the essence" and that it is impossible to wait for the gradual development of India's economy when the Communists are hammering at the gate. This is an understandable argument. Yet if it is followed to its logical conclusion, it might justify resort to change by force, which we deplore in the case of Russia and China. If we really believe in change by democratic means, it is imperative for the United States to continue the relatively modest aid we now give India, no matter how much we may differ with Nehru on details of foreign policy. And it is essential for us to bear in mind that Nehru's preoccupation with the urgency of economic development makes him particularly fearful of any threat of large-scale war on the Asian mainland. For war, in his opinion, would spell the doom of the democratic society he is struggling to develop amid the remnants of two hundred years of British rule.

4. *Fear of War.* It is this fear of what an Asian war might do to destroy India's precarious economy, thereby improving the Communists' chances of success, which molds the policy some Americans call Nehru's "neutralism." Actually, Nehru is not neutral, if by that is meant a determination to equate democracy and communism. On the contrary, Nehru has made it clear again and again since India achieved independence in 1947 that he unequivocally supports the concept and practice of a secular democratic state. His model of democracy, however, is Britain, not the United States, which, in the opinion of many thoughtful Indians, has permitted its democratic institutions to be weakened, perhaps jeopardized, by mccarthyism.

Anxiety about the effects an Asian war would have on India's internal situation has been increased by reports of the destructive powers of the H-bomb. Nehru has urged a ban on the use of the bomb in further experiments by both the U.S.A. and the U.S.S.R. Official American statements about the possibilities of "massive retaliation," which presumably means atomic and hydrogen bomb attacks on Russia and/or China, have done nothing to dispel Indian anxiety. Yet most Americans, too, are concerned about the deadly potential of the new weapons made possible by our scientists, and are fearful of the consequences of another war, which if our own predictions are accurate might bring about the destruction of large portions of the globe. Here again there is agreement between the U.S. and India.

India Defends Northern Frontier

Some Americans, however, contend that India is living in a fool's paradise and is taking no precautions about a possible attack by Russia or China. The facts do not support this contention. India has deployed its well trained army of 400,000 along the northern frontier, on which Britain used to stand guard in the days when Kipling wrote about the threat of tsarist Russia, "the bear that walks like a man." In spite of India's tradition of nonviolence, Nehru is not relying on diplomacy alone to safeguard India from the imperialism of communist governments. He has force at his disposal, but he believes in keeping his powder dry and doing everything humanly possible to keep channels for negotiation open. Above all, he believes that an independently minded India will prove the strongest bulwark against communist infiltration, and that his people, who did not hesitate to endure hardships to eject the British, will not bow to the rule of the Russians or the Chinese.

Thus areas of agreement exist today between India and the United States on the future of colonialism, the need to check communism, the urgency of economic development by democratic means, and the desire to avert war if possible without accepting surrender to a foreign conqueror. Such differences as now exist or may emerge in the future about methods of achieving the objectives on which we agree should not be allowed to distort or obscure the fact that we do have objectives in common. In the international community, as in the family and in the nation, an attempt to demand conformity may lead to coercion; and diversity, far from proving a source of friction, may prove a source of growing strength.

Expectant Evanston

By Kendig Brubaker Cully

WHILE the press is awakening to the importance of the coming Evanston assembly of the World Council of Churches, we who live in Evanston also are discovering that we are soon to be hosts to what may go down in history as an epoch-making meeting. Sometimes we are not exactly sure whether it is hope of what the world church may do in Evanston or pride of our own role in the matter that chiefly animates us. However that may be, we now eat, sleep and dream World Council hereabouts.

Indeed, we have been hearing so much about the council for so long that in some quarters of town it is not impossible to detect a kind of World Council-weariness. But if this is true of the hard-working few, there are still many who need to be alerted to the fact that this great event is about to come to pass. This was typified in a conversation which the writer overheard on a Number One bus. Number One, the world will soon know, runs from Howard street, the boundary line between Chicago and Evanston, to North Evanston. It goes directly past Northwestern University's Dyche Stadium, back of which lies McGaw Memorial hall, where the assembly meets. The bus driver was talking with another driver whose day's work had ended. As they passed Dyche Stadium the two pilots suddenly became ecclesiastically conscious. One said, "They say that every possible man will be on duty the last two weeks in August." "Why?" queried the other. "Because there's gonna be a big church meeting here in town." "Where are they going to come from?" "All over the world, they say, at least from all over the U.S.A." "How many are coming?" "Oh, I've heard about a million."

Press Fills Hotels

We scarcely think a million will come to Evanston, but we are expecting many thousands. Reports say that the press alone will occupy most of the hotel space here, and our council of churchwomen is lining up private homes in which to house the influx of visitors at an inexpensive rate. Many householders hope that good fortune will bring some bearded ecclesiastic or multi-degreed theology professor from Asia, Europe or the British Isles to their abode.

Northwestern University took the initiative in bringing the World Council Assembly to Evanston, and is officially its host. The people of the community are keenly aware of their indebtedness to the university, and are enthusiastically lending a hand wherever help is needed. The university is housing the official delegates of the assembly and is providing facilities for their meetings in McGaw hall and other buildings on the campus. Evanstonians have learned to depend on the university for stimulating their appetite for intellectual fare. The coming event, which combines the intellectual and the spiritual, has made us all aware of the benefit of sharing community life with a great university.

Evanston's hearty appreciation of its privilege is doubtless a reflection of its favorable socio-economic situation. Evanston is "North Shore." Its people have had the advantages of more education than the average. Most of them are college graduates, and one never knows if perchance the person one has just called "Mr." might not turn out to be another doctor of philosophy. In one local parish there are so many Ph.D.'s that people on the church staff have developed the habit of conferring degrees automatically if they're not quite sure. This is illustrated by what a local minister overheard in the corridors of his parish house one day. A secretary was looking for one of the custodians, a well informed but scarcely an academically trained person. She called out, "Dr. White, will you come here for a minute, please?" Our visitors should not be disconcerted if they are similarly addressed.

High Level of Education

Modesty aside, Evanston might claim to have the highest level of education of any city of its size in the world. First of all, there is Northwestern University. It was founded simultaneously with the town, in 1851. Its Methodist fathers could hardly have envisioned the huge institution into which their little college ultimately would grow. It is one of the ten universities with the largest enrollments in the country now. Years ago its Evanston campus was extended to include buildings in downtown Chicago to house such studies as law, commerce and medicine. Assets totaling around $120 million provide the physical setting for a distinguished faculty and a student body of approximately 8,400 full-time and 9,800 part-time students. Its institute of technology is rated as one of the best-equipped in this neck of the woods, and its school of music offers to Evanstonians a constant flow of melodious sound, much of it in the form of free concerts or at incredibly low prices. During recent months, for example, we have had a series of concerts by the famous Fine Arts Quartette, an opera workshop, chamber music recitals, and a concert of Bach cantatas, as well as the Midwinter Institute of Church Music.

Two Notable Seminaries

On the Northwestern campus is situated Garrett Biblical Institute, the Methodist Church's largest theological seminary. Academically autonomous, its faculty and that of the university provide graduate studies in religion leading to the Ph.D. Garrett has only recently completed a year-long centennial observance, the high point of which was the dedication of a new chapel and library extension. Across the street from Garrett is Seabury-Western Theological Seminary, one of the theological schools of the Protestant Episcopal Church. Visitors to the W.C.C. assembly are likely to hear the mellifluous notes of the new Dutch-cast carillon, one of the few in the midwest, which was installed in the seminary tower last winter.

In addition to the university and the seminaries we have other educational institutions. The National College of Education is famous for its teacher-training program. Kendall College, a junior college of the Methodist Church,

can boast of having helped practically every one of its students through the first two years of college. Its classes are concentrated in the mornings so that students can hold paying jobs while they carry on their education.

Public Schools a Community Pride

But the pride and joy of Evanston is its public school system. Architecturally distinguished buildings, high teaching standards, a well paid staff and educational competence and imagination have characterized the Evanston public schools for many years. There is a perfectionistic drive here, which leads to constant self-scrutiny and a desire for further improvement. In this process the parent-teachers' association serves a useful function. So comprehensive is the P.-T.A. movement that much of the spare time and energy of many residents is poured into the effort to get even better schools.

In this "Athens of the Middle West" the self-study type of community evaluation goes on perennially. In 1949 the League of Women Voters compiled a study of the community called *This Is Evanston.* That publication is now being revised. From it we learn that the average years of school completed by our citizenry over 25 years of age are four years more than the average for the state of Illinois. More than 20 per cent of our residents have finished four or more years of college. In *Who's Who* Evanstonians total 3.8 entries per 1,000 of the population, which is 10 times the national average. Writers of books are numerous in this city, and the number of local booksellers indicates that many citizens go so far as to buy books. Even more read them. In this respect the Evanston public library also performs a vital service, although in an election last year the citizens refused to approve a bond issue for the extension of the library's buildings, which are cramped and generally aging.

Eighty per cent of our population are native-born whites. The remainder are about equally divided between foreign-born whites and Negroes. In May 1953 a human relations inventory was taken under the sponsorship of the Evanston Interracial Council. The impulse for this inventory was provided by the World Council's coming. Concerned individuals, led by the Unitarian minister, Homer A. Jack, asked, "How do we stack up?" The approximately 200 persons who shared in the inventory sessions, representing 26 civic organizations of many kinds, decided that racially we are making about the same progress as the nation at large. It was found that although a relatively high degree of enlightenment prevails, our community has many problems with regard to housing and employment, especially for Negroes. The churches themselves are notably nonintegrated.

Efforts are under way to make doubly sure that Evanstonians will greet all visitors to the assembly without discrimination. Sincerity will be the genuine note of the people's welcome. Restaurateurs are bound to feel the impact of the Christian view of race.

Incidentally, Evanston, home of the headquarters of the National Woman's Christian Temperance Union, is a "dry" town. Gentlemen from Europe who like their theology *mit Bier* may have to take Number One buses northwest to the Skokie line or south to Howard street, Chicago, if midnight conversations are thus to be enlivened.

Discussion Under Way

The conversational aptitude of Evanstonians naturally has determined the motif of the local method of ecumenical preparation. Discussion groups of various kinds abound. The *ad hoc* Committee of One Hundred has engaged the services of Paul Griswold Macy as executive. Dr. Macy has addressed numerous clubs, societies and church groups and currently is sponsoring discussions on the coming assembly in this and other North Shore communities. The Garrett and Seabury-Western professors have held a month's series of colloquies to which the public were invited. In one church school a husband and wife who have become especially interested in reading up on many aspects of the World Council have offered their services to the various departments and are going into classes to stimulate the children's interest in the assembly. Young people of junior high and high school age are clamoring for chances to serve, and doubtless will be put to work as guides, assistants, bulletin-passers and so on.

On the strength of the council's coming the churches are spearheading various drives for building improvement and renovation. We want to look our best to all the visitors, which means that our church buildings are being made spic and span and up to the minute. The general excitement is causing people to dig into their pocketbooks with considerable generosity for this purpose. We have some distinguished churches here, and the people are most loyal in attending worship. (The Protestant tradition of pulpit-centered congregations is strong in Evanston.) Just as most of the homes are comfortable and the lawns well kept, so with our church edifices.

Visitors should look beneath the outward show, however. Wealthy people are not so numerous here as they once were. Some imposing houses still appear to be single-family residences, but often several families are living in them. Trustees of churches are not unmindful of the fact that deficits will probably not be met by a few rich givers, as was once the case. Now they say, "The base must be widened." There always have been some smaller congrega-

Happy Days for Evanston

"It is estimated that 168,000,000 Protestants from all continents will attend the second assembly of the World Council of Churches . . . Evanston, Ill., Aug. 15-31 . . ." *The Churchman,* N. Y., March 15, 1954.

FOR long we've bewailed the deplorable fact
That Protestants have been slow to act,
Concerted cudgels have failed to take,
And too often have slept. . . . But now they're awake
And on the march: when you see that throng
A hundred and sixty-eight million strong
Descend on Evanston, Illinois,
You'll wish you were far away, dear boy.
For here is the equal of this whole nation,
The Protestant world's main population,
Ready at last to cooperate—
And seal that little city's fate.

JOHN F. DAVIDSON.

tions in town, too, and it would be unfair to suggest that all local churches have had their plush era.

Apart from such materialistic considerations, most Evanston church people really are thrilled with anticipation over the great ecumenical event which may make their city a name to conjure with for years to come. Edinburgh, Lausanne, Stockholm, Jerusalem, Oxford, Madras, Amsterdam—and now Evanston! Little did the founders of this town realize that destiny was to come this way. But they built on firm foundations, and destiny searched out their work. They chose for their community a handsome site along the shores of Lake Michigan; they laid out broad streets; they started churches with goodly foundations, spiritual and physical; they founded Northwestern University. If Chicago, rightly or wrongly, was to get the sobriquet of "hog-butcher," Evanston self-consciously set out to become what Frances Willard called it, a "classic town." And its people are working very hard indeed to be adequate hosts, in Christian love, to the visiting churchmen of the world.

In God We Trust

By Henry J. Cadbury

IN GOD WE TRUST, proclaim our coins, and if the quality of our trust has seemed dubious to some, at least the claim was circulated only among ourselves at home. But now the motto on our coins has been put on a stamp whose widest use will be to carry letters abroad. It is estimated that 200 million of the 8-cent "Trust" stamps will be used annually, and we have been advised by a high authority that in using them we are sending overseas a message saying that ours is a land of liberty and one in which there is respect for the almighty truths. We may thereby feel that we have done "something definite and constructive."

At the same time that we are expected to publicize our trust in God abroad, I find that many of my domestic letters come bearing a message that it is on NATO we are to rely or General Patton and the armed forces of the United States whom we are to honor.

The use of the words "in God we trust" as an American motto does not go back, as I first imagined, to the Founding Fathers, but is less than a hundred years old. It was first put on our coins in the closing years of the Civil War. That was a time when, in spite of other moods, many Americans were religiously moved, perhaps just because of the tragedy and the inner distrust of the rightness of the method, if not of the aims, of the fratricidal conflict. Abraham Lincoln was among those who felt the contradiction of war and freedom and in his unconventional piety often recalled the people to trust in God.

Circulating among ourselves, the motto on our coins might be considered a reminder to us that it is in God we should trust. But the words have long served to fuel those who challenge us that we trust far more in the "almighty dollar" than in the Being whom the coins proclaim.

Unlike our coins, these new stamps are not issued as reminders to ourselves but are intended to fall into the hands of other people. Each is meant to be a little beam of propaganda. In the face of our anxious reliance on military strength, to send out 200 million messages a year affirming our trust in God would be ridiculous were it not so serious.

In terms of government policy, our proclaimed trust is simply untrue, and there could hardly be a more inappropriate time for flaunting a trust which must seem even to our best friends abroad hypocrisy and sham. Even our friends are impressed by the strength of our very different kind of trust—in multiplied airbases, in striking power, in ever more destructive bombs, and in our boasted capacity to deter or at least to retaliate by the use of force.

If there was ever a time when actions belied words it is when we profess to trust in God while we are thus engaged. And in this war, hot or cold, our policy expresses very little of those qualities which one associates with religion—penitence, forgiveness, humility.

If it be true of our nation that "in God we trust," then either the trust is weak or the God is false. Are we adopting a God of War who appears as a nationalistic deity directing the bombs and bullets into the hearts of enemies? And what of the God of our opponents, who has also been beseeched for victory? In both world wars, Americans and Germans have prayed to the same God for victory against each other. During the First World War, while American coins proclaimed "in God we trust," the buckles of German soldiers carried the inscription *"Gott mit uns."*

Is it not in finding our way back to a trust in God which is expressed in actions and in constructive attitudes, rather than in circulating hypocrisies abroad, that our only hope lies? The urge of most Americans to do "something definite and constructive" can perhaps find a more wholesome outlet in reaching neighbors at home and abroad with messages and acts that express not the counterfeit but the true piety of our motto. Is it not the duty of every one of us to practice the real trust in God that leads from fear and anxious dependence on weapons outside ourselves to love and peace?

A Hymn to the Creator

Boethius, Book V—III

IN that eternal, all things
created close like rings
of cions in the parable tree
of His creation. Both free
and immanent, the kind
of substance at our source can catch
enough fire at His glance to match
white Eden's sword. His mind
circumscribes us: we know
a tracer element betrays
death the fact, as the glow
of stars exploding displays
His paradigm of peace. But were a crowd
of us to move through galaxies He would pass
even the sun's belief. Death cannot be proud.
Being, we imagine that beyond mere mass
or energy we evolved ourselves from fish
to more than men. Death would stake a soul on such a wish.

BRUCE CUTLER.

JULY SURVEY OF BOOKS

As Lutherans See Them

THE RELIGIOUS BODIES OF AMERICA. *By F. E. Mayer. Concordia, $6.50.*

THIS big book, 587 large pages, is not one more handbook of information about American church bodies, facts that could be found in a thousand other places. It is a collection of original essays on the background, beliefs and practices of the churches.

Dr. Mayer has been teaching American denominationalism to Lutheran seminary students for more than 25 years, and during all that time he and his students have been collecting the material for this book. But as a good Lutheran he assumes that the layman too is interested in the differences in theology. So he has written for the layman as well as for the theological student.

The doctrines and practices of each church or group are described objectively, and in every case the author has tried to avoid bias or prejudice. For example, this reviewer found it fascinating to read the long essay on the "sacramental system" of the Roman Catholic Church, then to compare it with the essay under Lutheranism, "The Soteriological Approach to Christian Doctrine."

When Dr. Mayer comes to criticisms, he makes them in straightforward manner, taking great care to treat his sources fairly. His bibliographies list nearly 700 titles, and there are more than 1,800 footnotes. Some of the liveliest reading in the book is found in the footnotes.

The heart of the book, and the key to an understanding of the author's own theological system, is expounded in the section "The Confessional Principle of Lutheranism" (pp. 138 f.). For any student interested in what Missouri Synod Lutherans teach and preach, this is "must" reading.

> Lutherans accept only the Scriptures as the source and norm of truth (*norma normans*). Lutherans believe that their Confessions are derived from and are in conformity with the Scriptures, and in that sense are a "derived" rule and standard according to which the preaching in Lutheran churches is judged (*norma normata*). . . .
>
> The Lutherans consider the Confessions not only a doctrinal standard; they are more than a body of truth; they become a public confession, a confessional act. . . . They are a doxology.

Now this, it seems to me, is plainer to a Lutheran than to a non-Lutheran. I don't think Dr. Mayer has made it plain why the Lutheran view of Scripture is not fundamentalism. There are many differences between Lutheranism and fundamentalism, and the Lutherans' sophisticated view of the Bible is one of the most important, but this author does not make this difference sufficiently clear.

Dr. Mayer's scorn of "unionism" raises questions for the reader whose own church belongs to the National Council and the World Council of Churches. History is being made here, and not all on one side either. The Missouri Synod is now in the American stream of religious life as it was not even before World War II; and the laymen and younger clergy of that growing church will compel a re-examination of its relationship with other churches. It is equally true that some of the churches in the National Council are re-examining their views of Scripture and their own theological foundations.

One of the finest sections in the book is that on Methodism. It is written with such warmth and vivacity as amount to affection. This scholarly Lutheran professor knows the Methodist *Book of Discipline* inside and out! The footnotes under "Methodism" are priceless.

Dr. Mayer doesn't have as joyful a time writing about the Anglicans as about the Methodists; there are too many divergencies in the Anglican church to appeal to a sound Lutheran.

The appearance of this book is a tribute to a gallant spirit. It was eleven years in preparation and writing, and long before it was finished Dr. Mayer was struck down by a painful illness. He has been giving his seminary lectures from a wheelchair. Time and again his life was despaired of; it did not seem humanly possible that he could finish this book. But here it is, healthy-minded, hearty and whole.

JOHN T. STEWART.

Indo-China and the West

A SINGLE PILGRIM. *By Norman Lewis. Rinehart, $3.00.*

WHAT is going on in Indo-China is the background of Norman Lewis' latest and most timely novel. Because of current interest in the area, the background of the book becomes the foreground, and the characters, while real as persons, become primarily the British, French, Viet Minh, Americans, and the native populations involved there. Mr. Lewis speaks convincingly, but what he says will not be pleasing to any faction.

Crane, the leading character, is an executive of a British lumber firm in Thailand. Early in the book he asks his longtime friend, who is chief of the local police, "Can't you give me some clue to the reason why, all over the world, they are telling us to go?" Major Chi Wut replies: "They say that the hand which was extended to lead us forward now thrusts us back [and] that the white man by his teaching created a demand for justice, and as soon as the demand was existing, removed this product from the market." "And is it too late for anything to be done?" "I believe it is too late, Mr. Crane." This conversation foreshadows the plot of the book, in which the irony of Crane's position is fulfilled in event.

Monsieur Dédier, a French commercial agent in Laos, is a cynical opportunist, having served his own advantage through colonial exploitation and through collaboration with the Japanese and now, by a pretentious Buddhism, with the Viet Minh.

Even more unsympathetically portrayed is Confelt the American, who wins his way by eager smiles and candy bars but who is there to spy out the land for possible air strips and, when the time comes, for a massive scorched-earth policy. He offers a bribe that would enable Crane to keep up his successful timber operation indefinitely. Crane shows the American the door.

What of the Viet Minh rebels, the communists? Far more than Crane or others realize, there is a disciplined and well serviced apparatus right in the town. A native doctor, who had been snubbed by the white man's club years before, is the leader. Thus we see the communists in secret operation. Even more vividly we are with Crane when a tired detachment of communist troops "liberate" a down-river village. Their routine is clear: occupation, propaganda lecture, denunciation of oppressors, the people's court, and rule by terror. The only question between clemency and severity is the relative propaganda value of each.

Missionaries have often enchanted (and sometimes horrified) us by accounts of the people among whom they live and work. *A Single Pilgrim* tells too of the mixture of crudity and dignified propriety, of kindness and cruelty, of Western gadgets and ancient Eastern culture. But again it is the political implications that presently impress the reader. The local populations are seen to be indifferent to any issue but individual comfort and survival. Nothing else matters.

Mr. Lewis has written with aesthetic distance about the most unaesthetic, and the closest, problem of our time.

ERNEST L. SNODGRASS.

Ex-Communist Explains

WHERE WE CAME OUT. *By Granville Hicks. Viking Press, $3.50.*

THIS is one ex-Communist's expression of how he feels about a number of things past and present. He begins by evoking the mood that prevailed among the liberal intellectuals in the 1920's. "We who belonged to the Liberal club" at Harvard felt that "there was a great deal wrong with the world, and at the same time we were convinced that what was wrong could be remedied. We would listen to anybody who condemned the *status quo* and proposed to change it."

This was a long way from communism and another world from communism: a bunch of boys were playing the game of mutiny. But when that world was flattened out by the great depression, it was not illogical for that game to become transformed into communism, for the Communist party promised

> To grasp this sorry scheme of things entire,
> And mold it nearer to the heart's desire.

In 1932 Mr. Hicks began cooperating with the party's projects, and three years later,

when the Popular Front policy was adopted (making communism appear as 20th-century Americanism), he became a full-fledged member, resigning after the announcement of the German-Soviet pact in the summer of 1939. He now comments: "Those of us who did get out find it hard to explain, even to ourselves, why our eyes were not opened sooner."

Mr. Hicks next tries to set the record straight on the "myth of the Red Decade," pointing out that, while Communists certainly wielded an influence in the cultural field disproportionate to their numbers, they never dominated the scene to the degree now pictured by the anticommunists. That is undoubtedly correct as a general statement, and is an important point. Yet it is easy to understand how certain persons who suffered frustration and persecution from a hidden, organized and strategically placed enemy in those years might feel otherwise. Mr. Hicks surely knows, better than he admits in this book, that the Communists had in the "cultural field" a highly effective apparatus for making things rough for particular individuals whom they singled out for punishment. They also had apparatuses in other fields which do not figure in this book because they were out of the author's province.

Mr. Hicks is now ready to admit that "the intellectuals who swallowed communism, including myself, were to a great extent suckers"; that "the Communist party is in essence a party of Russian agents" and "a force for evil." But he also says that "up to a point and in a curious and highly qualified way I am proud of having been a Communist," because "I had been betrayed, in part at any rate, by impulses that I can only regard as essentially generous." Mr. Hicks refuses to accept the position that a Communist is *ipso facto* unfit to be a teacher in an American school; and he devotes two relatively long chapters to arguing that legislative investigations of communism are ineffective and do more harm than good.

Here he is able to find abundant evidence for his thesis in the legislative investigations which have been made; although, in view of the Alger Hiss case, it is not entirely true that "so far as spies have been caught, they have been caught by the FBI." And it was not Senator McCarthy, as Mr. Hicks alleges, who threatened to subpoena former President Truman. This reader is fed-up, too, and has no spirit for debating Mr. Hicks on this question. Yet I am left wondering if the argument presented does not make out an equally good case for dispensing with all legislative investigations of everything. This may be an era of such moral, mental and emotional confusion that legislative investigations cannot do anything except accelerate the disease. But that is the reviewer's observation, not the author's.

Mr. Hicks has nothing concrete and constructive to say about dealing with the internal menace of communism beyond offering the general advice that we take it more calmly and in truer perspective, and put more confidence in the FBI. He has a quarrel with those ex-Communists and fellow-travelers who are now full of violence and alarm about the "Pinko conspiracy." accusing them of having "twice betrayed the principle of freedom of speech that is the basis of the intellectual life—once when they supported communism and now as they support mccarthyism."

Where did Mr. Hicks come out? Like Omar Khayyam (whom Mr. Hicks has previously prompted me to quote), at the same place where in he went. He gradually rejected communism through a process of disillusionment. He was deconverted. "I had, in short, worked my way back in the direction of the liberalism from which I had started, but in the course of doing so I had learned to question many of the assumptions I had once made, and so I called myself a 'critical liberal.' . . . The mistake that I and so many others made in the thirties, it now seems to me, was in assuming that there must be *a* solution for the economic, political and social problems created or made more urgent by the depression. . . . I was determined not to be caught again in that particular trap. Today I regard with skepticism all dogmas—religious, social, political or economic."

Mr. Hicks has written a remarkably temperate book on a highly charged subject, and is, I think, entirely convincing in his contention that he never intended to be a subversive, as that term is commonly understood; and that he really did "like America" even in those reckless days when he wrote a piece of Communist propaganda entitled *I Like America*. But the Christian reader will be left in ignorance of what it is that moves him, disciplines him, sustains him, gives him direction, determines his values and commands his loyalties in a moral-spiritual sense. For his presentation is strikingly devoid of recognition of the religious category in both a man's personal life and in American history.

HUGH STEVENSON TIGNER.

Liberty and Security

CIVIL LIBERTIES AND THE VINSON COURT. *By C. Herman Pritchett. University of Chicago Press, $5.00.*

THE AUTHOR follows a development plan of which it is well for the reader to be aware in order to avoid having the feeling in the early parts of the book that something is lacking.

The first two chapters give a brief statement of the general nature of the civil liberties problems with which the Vinson court had to wrestle and the state of the law on these problems inherited by that court. The next six chapters are devoted almost exclusively to reporting the major civil liberties cases decided by the Vinson court. The next chapter identifies voting groups or alignments on the court; the next three contain a functional analysis of the major motivating factors of each such group; and in the last chapter we find the author's idea of the function that should be performed by our Supreme Court in the proper ongoing of our democracy and his evaluation of the Vinson court's performance when so tested. It is in these last two divisions of the book that one gets what one feels is missing in the earlier portions.

The background work is well done and the reporting job is superb. All the major cases in each subject-matter area are included, the facts and issues of each case are well stated, and the positions and conclusions of the majority and minority judges are fully, precisely and objectively presented. No editorializing by selection of material is apparent. In the main the author presents the majority and minority positions and the position of individual justices by letting the judges speak for themselves through quotations from their opinions in the particular case involved. Many of the choice quotations from each justice are included.

Tables showing the percentages of agreement among the justices of the Vinson court in nonunanimous and dissenting opinions are used to show the groupings on the court in civil liberties cases. The limitations of this sort of mechanical presentation as a means of revealing the height, breadth and depth, the variety and the various shades of an individual justice's ideological and philosophical convictions, are readily apparent. The author is also aware of them. But he believes that the use made of the tables—to show general "patterns of division"—is much more helpful than misleading.

The analysis of the major motivating factors of each group or operating philosophy on the court is penetratingly done. This reviewer has seen no better evaluation anywhere of the strength and weaknesses, the virtues and vices of "libertarian activism" than is here presented.

There are three areas in which the book leaves the reviewer unsatisfied. First, while the author takes note of our federal system as a basis for judicial restraint by some of the justices, notably Justice Frankfurter, he never, in his evaluating statements, accords it a rank of any particular importance. In fact, from his questioning of the results in the voting cases of Colegrove *v.* Green, MacDougall *v.* Green and South *v.* Peters, it appears he feels the court gives too much deference to our federal system in deciding cases arising from the states. While not always agreeing with state court results, the reviewer believes that deference to the states has not been overdone and in such cases as Winters *v.* New York, Craig *v.* Harney and Pennekamp *v.* Florida has been erroneously underweighted. This error of the court seems to stem primarily from the unwarranted assumption that the concepts of the First Amendment have been incorporated lock, stock and barrel into the Fourteenth and thereby made literally and 100 per cent applicable to the states. It seems the court should never forget, in cases arising from the states, that it is the Fourteenth and not the First Amendment it is interpreting, and that only such of the first eight amendments, and so much of any

one of them, is embraced in the concept of due process in the Fourteenth as is necessary to a "scheme of ordered liberty."

Second, it would seem that no discussion of the relationship of the Supreme Court to civil liberties would be complete without more than the passing notice given by Pritchett to the relationship between the government's growing dominance over our economic life and our freedom in the areas of civil liberty. It is an oversimplification to assume that speech and our other civil liberties are controlled only by "thou shalt nots." It is human nature for many of us to be influenced in our utterances by those who dominate our economic lives. The inability of the labor union movement to get off the ground until the government removed the economic threat of the employer is a case in point. The sobering fact is that there is no one to create that protective atmosphere when the government moves into a position of economic dominance. As the reviewer understands the author, he believes that the "preferred position" at one time accorded by the court to First-Amendment freedoms is valid. But it would seem that this conclusion should not be reached without a fuller consideration than the author gives of the dangers to civil liberties of governmental dominance in economic matters.

Third, the author does not keep constantly before him the tremendous differences in the considerations involved in controlling the speech of the local nonconformist and that of the nationally aimed and directed subversionist. To require that the danger of a local nose-banging spree be "clear and present" before otherwise valid speech is interfered with, seems in order. But to permit the revolutionist to go defiantly forth under the auspices of the foreign power which is our greatest present and potential enemy and to preach and teach the overthrow of this government by force—to permit this until such time as there is a "clear and present danger" that he has his forces internally and externally in order to proceed, is to confuse our sense of values and to make a tyrannical label of the "clear and present danger" test. The author of that test said elsewhere that "the possibility of a great danger has the same effect as the probability of a lesser one."

Pritchett sees danger in the Dennis decision, but it is the reviewer's conviction that our civil liberties are not in great danger by the suppression of activities, though containing a high content of speech, if we confine suppression to those with international affiliations who have as their avowed purpose the overthrow of our government by force and who have a record of successes in other countries to warn us. If it be objected that we can have no assurance that it will be so confined, we might be reminded that we have the same assurance we have—or perhaps greater—that the legislatures and courts will not extend their policies in economic matters to permit the arbitrary regulation or taking of property. History does not teach us that it is any easier for government to retreat from one excess than from the other.

As an over-all product, however, the book is wonderfully well done, and a reading of it provides pleasure and enlightenment.

A. A. White.

Cure of Minds and Souls

The Church and Mental Health. *Edited by Paul B. Maves. Scribners, $4.00.*

In his Terry lectures, published as *Psychoanalysis and Religion,* Erich Fromm remarked that, while the psychoanalyst claims no competence as a theologian, as a "physician of the soul he is concerned with the very same problems as philosophy and theology: the soul of man and its cure." Thus, says Fromm "the priests and the psychoanalysts" claim the same domain and raise inevitably for both the question of the relationship of these respective functions. The answer to this question has been given in various forms during the last half-century, sometimes in terms of exclusiveness and opposition, sometimes in terms of reconciliation and cooperation. Currently a spate of books and articles is seeking to define and interpret this relationship in the latter terms.

One of the most useful of these for the pastor and all those concerned with his role, seeking to clarify the mutuality of the pastoral and the psychotherapic functions, is this symposium. The work grew out of conversations between specialists in several aspects of these two professions under the auspices of the Federal (now National) Council of Churches. A score of concerned and competent historians, theologians, psychiatrists, pastors, educators and counsellors, 14 of whom did the actual writing, have cooperated to produce a remarkable book. It is remarkable for the clarity and simplicity which it brings to an always profound and often confused subject, for the coherence which these several writers achieve, despite understandable differences on controversial points, and for its comprehensive scope.

One would like to comment, if space allowed, on each of the chapters, especially since a treatment in summary is out of the question, as is usual with such composite works. But this review must be confined to some comments on the two foci to which all the contributions are oriented: the healing function of the church, and the impingement of psychiatric theory on theology. Even here most of the contributions must be completely slighted, as none deserves to be.

As to the first-mentioned concern, this reviewer knows no other treatment so adequate, certainly in such brief compass, as these 15 pages of Seward Hiltner's swift review of the contributions made available to the church in recent decades by the human sciences. Paul B. Maves deftly combines the skill of social psychologist and the insight of pastoral counselor to show the loss of a sense of community to be a major factor in present-day neurosis and to indicate how the church can utilize its own tradition in relation with recently developed group techniques and insights to restore the health of its own community. In a second contribution he gets down to brass tacks on what the minister can do to solve the problem every sensitive pastor confronts daily; namely, that of the vast discrepancy between the need for professional treatment of the mentally ill and the relatively small resources of therapists, hospitals and nurses available. Other contributors similarly relate traditional pastoral functions—preaching, rites and ceremonies, calling, counseling—to the concern of the church for wholeness of soul and body of those whom it seeks to serve.

The nature of this study does not allow extended discussion of theory, but two points should be mentioned in this regard. The first is that the three psychiatrists who write sections make it clear that they work from the point of view espoused by Karen Horney, Erich Fromm, H. S. Sullivan and Rollo May, among others, who find the dynamics of personality distortions in the reciprocal pressures of social environment upon the self and the demand of the self upon the environment, rather than from the more strictly Freudian interpretation that finds the cause of psychic illness in infantile repressions of libidinal instincts.

Indeed, the most significant theoretical note in the book, it seems to me, is not so much the general acceptance of this cultural hypothesis by all the writers as the extension and modification of it by Gotthard Booth in the opening section and by David Roberts in the closing one. Rejecting the determinism of 19th century medicine and sociology, Dr. Booth utilizes recent biological and psychological findings to propose an "existential" (there's that word again!) view of personality behavior, the basic tenet of which is that health is "constantly created and lost in the successive decisions between the individual personality and the individual character of a living and organized environment." If this seems to attribute not only to the person but also to the environment the power of dynamic decision, that is just what he intends. Behavior, and hence health and illth, is mutual response of person and environment in which "each is both active and passive." In scientific terms this means that the person "appears in the role of a responsible partner with the powers which animate and organize the world around him. . . . Translated into religious language this means that the state of health is a by-product of the demands of man on God and the demands of God on man."

Professor Roberts, paying tribute to those psychiatrists who see that any therapy that employs adjustment of the individual to his environment as its norm and technique has no basis for criticism of the social environment and thus falls prey to any current totalitarianism, goes on to show that such psychiatrists who attempt to evaluate social norms in terms of human relations alone similarly have surrendered their ca-

pacity to come to grips with the basic human problem—that of the meaning of human existence itself in relation to its ground of Being.

This theistic critique and many other of the excellent discussions raise numerous problems that require further reflection. Space remains only to call attention to two limitations, neither of which is a defect so much as an indication of the scope and complexity of the problem to which the whole is addressed. The first is that, despite the above remarks, this is intended as a practical book for the Christian pastor in the many aspects of his job; as such it is not an adequate exposition of psychotherapic theory or practice. The other is that it leaves most of the urgent practical problems unsolved, owing both to the evasive nature of most of these and especially to the uniqueness of each individual case. But no minister who reads the work with understanding will fail to thank those who placed it in his hands.

WALTER W. SIKES.

For the Uncommon Reader

THOUGHT, ACTION, AND PASSION. *By Richard McKeon. University of Chicago Press, $5.00.*

IF THERE is any man alive who deserves the title "the philosopher's philosopher," that man is Richard McKeon, distinguished service professor of philosophy and Greek in the University of Chicago. Fabulous linguist and one of the most erudite men alive, he shares with Etienne Gilson (to whom this book is dedicated) the honor of being one of the two greatest contemporary historians of philosophy. His writings filter these gifts through a prose style which can make even serious students feel that they have been reading nothing but Basic English all their lives.

Consequently when the jacket of the present book announces that this one has been written "for the ordinary reader," the reviewer plunges in with relish, only to be brought up short. Not that the author has not made concessions to his audience. This book does not consist entirely of topic sentences, as did McKeon's introductions to the works of Aristotle and the medieval philosophers, and there is a 4½-page tribute to Thomas Mann in the appendix which is as simple as it is eloquent. But for the rest, plunging into *Thought, Action, and Passion* is a bit like diving into the Great Salt Lake. It makes one wonder whether Prof. McKeon hasn't mistaken his colleagues on the Midway for the common reader.

The book proper consists of four essays which focus on four themes—love, truth, freedom, and imitation (mainly poetic imitation). Each theme is analyzed in terms of four arts or techniques—philosophy, history, rhetoric and poetry—for it is the book's main thesis that each has important light to shed on the themes considered and that their interrelations have not been fully explored.

It would be possible to run through some of the main hypotheses which McKeon reaches on each of his topics: his thoughts on freedom derived through an analysis of the Funeral Oration of Pericles, for example. To do so, however, would misrepresent the emphasis of the book. For though the author does not shrink from suggesting conclusions when these seem indicated, his concern, and genius, is really that of the historian of ideas. He wants to show what the important figures in Western intellectual history really meant by what they said as discoverable in the light of their total thought; what are their fundamental assumptions which make them see a problem differently from their rivals; and how their words are misunderstood by their contemporaries and successors.

At this, McKeon is superb. He has written a book which, with its 57 pages of solid notes, will prove invaluable for the historian of ideas. But the poor common reader is apt to feel that McKeon works from only one assumption: that everything thus far has been oversimplified. The book may also leave him with the distressing realization that things of the mind are even more complicated than he had feared.

HUSTON SMITH.

Law of Nations

A CONCISE HISTORY OF THE LAW OF NATIONS. *By Arthur Nussbaum. Macmillan, $5.00.*

ALL PERSONS concerned with the problem of international relationships must be concerned necessarily with the law of nations. Despite cynical denials of an international law that is meaningful and effective, there is a body of accepted rules and judicial applications emerging from the middle ages and developing down to the present time. Granted that a portion of that law which relates to war has been flouted on occasion, the majority of these rules do have common observance within the civilized world today. Predating the League of Nations and the United Nations, modern international law and jurisprudence should be understood by all of us.

In the meticulous revision of this little volume, Professor Nussbaum presents a masterful profile of the evolution of a law of nations from primitive tribal groping to the present. Each chapter is interestingly and accurately written in a style that will inform the reader and refresh the memory of those whose contact with this important facet of human relations has dimmed with time. The early modern writers such as Vitoria, Suàrez, Ayala, Gentili and codifier Grotius are appraised with pungent facility. The rapid development of a code during the 19th century is presented clearly with adequate reference to historical landmarks to give the reader perspective. The cleavage between the "naturalists" and the "positivists" is well presented.

The interim between World Wars I and II is carefully treated. Especially important is the careful notation of the impact of the rising Soviet influence upon the agreements of the free world and upon rules of intercourse between nations. The Soviet government, with its contempt for everything bourgeois, may be typified by A. Y. Vishinsky's reference to international law of the West as a law which serves to "veil the serfdom of weak nations to the dominant classes of powerful nations." Soviet impact upon international dealings is well handled, especially the experience of Germany and Japan in their treaties of "friendship and nonaggression" with the Kremlin in 1939 and 1941. Later experiences of the Soviet "satellites" reveal Vishinsky's commentary as an apt appraisal of Russia's own use of its peculiar brand of international rules. Without doubt a law of nations based upon concepts of Christianity is one firm anchor to be preserved and improved by those who look to a peaceful world.

Final mention should be given to Professor Nussbaum's effective refutation, in Appendix II, of the superiority of the Spanish scholastics over Grotius as founding fathers of international law. This long standing thesis of Prof. James Brown Scott is cleverly revealed as the opinion of one notable writer whose bias became his belief though contrary to historic fact.

DAVID W. KNEPPER.

Stewardship

WHAT ARE YOU WORTH? *By G. Curtis Jones. Bethany Press, $1.25.*

I WOULD recommend this small book to every preacher, not only for the enrichment of his soul but also for a resource in his preaching. And the book should be read by church members. It is a living book, well written, warm in its message, bristling with well chosen quotations and illustrations and overflowing in love. There are 15 short chapters, very much to the point. To quote a few titles: "When Stewards are Honorable," "Managers and Messengers," "The Stewardship of the Shepherd," "The Stewardship of the Church," "Hedging or Pledging," "Tipping or Tithing."

The author defines stewardship: "A person cannot be a steward of what he owns but only of that which is another's." "A Christian cannot learn too soon that God is creator and man is custodian; that God is owner and man is possessor; that God owns all and man owes all." "A Christian steward, then, is one who belongs to Christ! He recognizes God's creation and control. He accepts God's plan of salvation through his Son and in return offers himself. Thus he is marked by gratitude and generosity. He looks upon the Kingdom of God as the most important enterprise in the world and places his property and personality upon the altar of its imperatives."

The subject is so presented that the reader feels not the "oughtness" of giving, but grows in an experience of giving which is eagerly done as a witness of love. If Christians catch the spirit of this book their giving will increase a hundredfold.

ROY A. BURKHART.

CORRESPONDENCE

Tigner's Hope

SIR: I have read with interest the articles dealing with the Evanston conference. The one by Tigner on "Our Hope Is in God" (June 9) has rendered the cause of Evanston hurt. Certainly no one can argue with the view expressed that "it is hard to be sufficiently humble to put our hope in God." But many will disagree with the meaning which Mr. Tigner seems to imply in the mood of this presentation—that all man has to do is humble himself and God will make history.

There is no questioning God's power in all realms of life and history but even Mr. Tigner admits man has the choice of whether or not he will humble himself. If he does then it seems that he must recognize the truth of man's being a co-maker of history with God. This hope, this "living hope," which Tigner so rightly describes as being "embodied in the New Testament," was not realized by a single person mentioned in that N. T. until that person acted on his own will, that is, worked with God.

Otis G. Carnes.

McMurray College,
Abilene, Tex.

American Nuncio

SIR: I feel that I owe readers of The Christian Century an explanation of what happened to my petition of last year to the state department asking for revocation of the American citizenship of Archbishop Gerald P. O'Hara, papal nuncio to the Irish Republic, for violating the McCarran act. Readers will recall that I asked for the revocation of his citizenship under that section of the law which penalizes service to the government of a foreign state when such service requires an oath of allegiance to that government. I expressly disclaimed admiration for the reactionary McCarran act, but suggested that even the Vatican should not be considered "above the level of American law." Protestants and Other Americans United for the Separation of Church and State vigorously supported the petition.

When, as The Christian Century of July 8, 1953, pointed out, the state department dodged the central issues in the case, I appealed directly to Attorney General Brownell to locate the "missing statehood" which seemed to have disappeared somewhere at papal headquarters. I asked him five questions: (1) Is the Holy See a foreign state? (2) Is the Vatican City State a foreign state? (3) Is the Roman Catholic Church a foreign state? (4) Is Pope Pius XII the government of a foreign state? (5) Is the bishop's oath of allegiance to the pope, including as it does a specific pledge to obey all Vatican laws, an affirmation of allegiance within the meaning of United States statutes? Mr. Brownell merely "passed the buck" back to the state department, saying that "no request has come from the department of state asking for any action by the attorney general in this matter."

What can we do next? I had contemplated a legal action bringing Secretary Dulles into court and compelling him to define the status of the Vatican in American law. There are, however, three special factors which make such an action untimely at the present moment. (1) The Vatican has announced the transfer of Archbishop O'Hara from Dublin to London, where he will not be a papal nuncio but an apostolic delegate, a purely religious office without diplomatic status which is morally, if not legally, outside the purview of the McCarran act. (2) A stronger legal case against the service of an American as a papal diplomat may develop in the future if and when a *new* bishop who has taken his oath of allegiance to the pope after 1952 is appointed a papal nuncio. O'Hara took his oath before the McCarran act came into effect in 1952, and therefore the case against him must come under the weakest section of the law. (3) The suit of a taxpayer asking the secretary of state to come into court in such a case involves the risk of defeat on the technicality that the plaintiff lacks an economic interest in the outcome. And certainly that risk (and expense) should not be incurred until the two special factors which I have noted above can be avoided. It seems best, therefore, to drop the case temporarily, and await a more opportune time to make the legal challenge.

Has the effort been wasted? I hope not. I am still convinced that it is repugnant to all our best traditions that we should have two American political ambassadors in Dublin, Mr. Taft representing the American people and Archbishop O'Hara representing a completely undemocratic European church-state whose policies conflict with American policies in so many particulars. Also, as The Christian Century has pointed out, the case against Archbishop O'Hara may be of immense importance if and when a new move is made at Washington for the appointment of an American ambassador to the Vatican.

Catholic spokesmen, in rejecting the charge that O'Hara is unlawfully serving as the diplomat of a foreign government, have argued that the Vatican diplomatic corps is purely religious and is attached not to the Vatican City State but to the Holy See. This reply is wholly specious, since Vatican City is simply the local-government branch of the papacy in much the same way as the government of the District of Columbia is the local-government branch of the United States. But if this reply is taken at its face value, it means that any future American ambassador (the counterpart of a papal nuncio) sent to the Vatican is being sent to a religious institution, and this is quite unthinkable under our traditional policy of church-state separation.

In trying to evade the responsibilities of a foreign state under our law in the O'Hara case, the papal secretariat of state has apparently outmaneuvered itself. A little reflection would have led the Vatican's experts in international law to realize that the appointment of an American citizen as a papal nuncio at the court of a third power and the appointment of an American citizen as an American ambassador at the Vatican are mutually contradictory proposals, based upon conflicting legal presumptions. If the Vatican diplomatic establishment is religious (as the Vatican has maintained in the O'Hara case), we cannot send a representative to its headquarters; if it is political, an American citizen cannot serve in it lawfully. It *might* be Gen. Mark Clark *or* Archbishop O'Hara. It could not possibly be *both*.

In either case, it has probably been worth while to dramatize the fact that we have a double standard of dealing with foreign dictatorships in American law, one for the Vatican and one for the rest of the world. If I had asked Mr. Dulles and Mr. Brownell whether an American citizen can lawfully serve as a diplomat for the Kremlin, I think I would have received an intelligible reply.

Paul Blanshard.

Thetford Center, Vt.

Extraneous

SIR: The article by J. Paul Williams (June 16) has many excellent features, but the contention about a major in religion has little or nothing to do with the matter. People are not educated by "majors." They are educated by many experiences, and if Christianity is to have its place it must be an active part of every course and every teacher's life and work. This will help much more than any undergraduate "major" in religion.

Athens College, A. R. Mead.
Athens, Ala.

Religion Majors

SIR: "But Don't Major in Religion!" by J. Paul Williams (June 16) presents a worthy case from one viewpoint. But it seems to be pointed to something other than our church-related colleges except for the one fact that they are generally the only ones which offer courses in religion.

Two church-related college catalogues which I have handy show minimum requirements of 12 semester-hours of religion for the B.A. degree. The student will choose more courses in the field of his vital interest if the professor gives him something in the ones he is required to take. The professor of religion must realize that some of the undergraduates are not intellectual giants and will not be helped by his reading some notes taken back at Alma Mater University while working on his Ph.D.

J. Smiley Collins.

Methodist Church,
Munfordville, Ky.

NEWS of the CHRISTIAN WORLD

German Churches Deplore A-Bombs

Evangelical Council Appeals to World Christendom to Halt Production for Sake of Mankind

EAST GERMANY, June 14.—Recalling the German people's great suffering in the latest world war, one is not surprised to find the possibility of destruction and misery likely to result from A- and H-bombs passionately discussed at public meetings, in the press, over the radio and in private conversation. The Council of the Evangelical Church in Germany has published an appeal to world Christendom on the subject, signed by Bishops Dibelius and Lilje. "Because of the responsibility with which Christianity is charged by God, it must call upon all who have power and influence to halt this development," says the appeal. "Surely respect for human life can win the upper hand in all nations." The document urges the governments of the world to continue atomic talks, reach agreements which will remove from mankind its present fear, and concern themselves with using atomic power for peaceful purposes alone. The council's appeal has won powerful response in regional churches throughout the East and West zones of Germany.

After a Year, Some Eastern Difficulties Remain

Now that a year has passed since the East German government adopted its "new course" in relation to the rights of citizens, those citizens are evaluating how well the promises made just after the uprising in Berlin have been kept. A number of bishops of the Evangelical Church in Germany have stated publicly that in general state and party officials have kept their promises, but that there are important exceptions. For instance, pastors still are not permitted to conduct services in prisons or talk to the men and women held there; the work of the railway missions has been hampered; only two public church collections are permitted annually, and these only in the streets, not from house to house as formerly; and many West German churchmen have been denied permits to visit East Germany. In fact, many people fear that the limited sympathy now shown the church by government and police authorities has been adopted only as a temporary tactic, to be superseded by radical measures when the state sees fit.

Piper, Famous Publisher, Completes 50 Years

Piper of Munich, one of Germany's ablest publishing firms, has been celebrating its 50th anniversary. To mark the occasion it has brought out a book, *Nach Fünfzig Jahren* ("After 50 Years") which contains outstanding chapters from Piper books of the past, present and future. Although not specializing in religion or theology, Piper has always brought out books reflecting contemporary thought in those fields. Among the many Piper titles scheduled for early release is a book by the philosopher Karl Jaspers and the theologian Rudolf Bultmann on the problems of "demythologization." Piper publications in the fields of German and foreign literature and the fine arts have won deserved fame. Its masterful color prints were a sensation when they first came out, and the firm still holds the lead in that field. Following the recent death of Reinhard Piper, the founder, Klaus Piper has become head of the publishing venture.

Pastors Die in Soviet Prison Camps

Former prisoners returning to Berlin from Soviet camps in the past few months have brought word that five Protestant ministers and missionaries have died while in Soviet captivity. They were Rudolf Ebel of Halle (arrested in 1946), Georg Pickel of Neutornow (1946), Werner Meissner of Markgrafpieske (1948), Rudolf Vogel of Berlin (1949) and Robert Lansemann of Wismar (1950). No word had been received of these men for several years.

Publish Five-Volume History Of Protestant Theology

Within less than five years C. Bertelsmann, Gütersloh, has completed printing the giant work on the history of Protestant theology 1650-1850 by Emanuel Hirsch, the blind church historian of Göttingen. No less than 32 separate parts have come from the press since 1949. Church and secular libraries will find the five huge volumes in which the work will finally appear indispensable. Though Hirsch's point of view is in many respects not that of the modern theologian, it must be taken into consideration by anyone who would make a serious study of Protestantism.

And So Forth

Preparations for the great German Protestant Kirchentag to be held in Leipzig (East zone) early in July are in full swing. The 10,000 delegates coming from West Germany will be guests of Eastern congregations. Seventy-two special trains will bring visitors from all over Germany to Leipzig.

The Gustav Adolf Work, which in the past century did much to help Protestant minorities in Catholic regions of Germany and in Catholic countries elsewhere, is publishing a quarterly called *Die Evangelische Diaspora.* It must, however, bring out the magazine in West Berlin instead of at its Leipzig headquarters, because it can get no license in East Germany. Bruno Geissler, the editor, knows the Gustav Adolf Work intimately from wide experience not only in many parts of Germany but in other European countries and in Latin American nations where there are German Protestant minorities.

One of the many exhibits at the Kirchentag will be paintings by Willy Fries, the Swiss artist whose work has become well known in Germany in recent years. Fifty-nine reproductions of his work (all dealing with religious subjects in the modern manner) appear in a monograph which the Evangelical Publishing House of Berlin recently brought out. It contains an introduction and interpretation by Kurt Diettrich and Heinrich Vogel.

GERMANICUS.

Augustana Left To 'Go It Alone'

95th Synod Reaffirms Withdrawal from Five-Way Merger Plan—Gives Nod to Planned Parenthood

By Erik W. Modean

LOS ANGELES, June 21.—All major issues were minor as the Augustana Lutheran Church met in Angelica Lutheran Church here June 14-20 for its 95th synod. This was the first time the church held its annual convention west of the Rockies. As noted by E. E. Ryden, editor of the *Lutheran Companion,* the denomination's official weekly, the meeting here emphasized the fact that Augustana "is no longer an ecclesiastical body confined largely to the middle west, but that it has become a national church and that its most hopeful mission fields are to be found on its peripheries to the north, south, east and west."

Outside Union Movement

Editor Ryden did not say it in so many words, but he intimated strongly that holding the synod here, far from its home base and its strength, might be taken to symbolize Augustana's situation today as an eddy in the main current of Lutheran unity and merger movements.

Dr. Ryden put it this way: "The Augustana Lutheran Church . . . seems destined to remain outside of the three major Lutheran bodies—United, Missouri Synod, and the new church in process of formation—enjoying the same splendid isolation as the Wisconsin Synod." To Dr. Ryden, long an ardent advocate of one Lutheran church, this, "to say the least, is rather an embarrassing and anomalous position in which to be found for a body which has always been a foremost protagonist of Lutheran unity."

With 499,640 baptized members, Augustana is the fifth-largest of the nation's 16 Lutheran bodies. In a few years, without adding a member, it may be the fourth-largest, surpassed only by the three groups mentioned above. This prospect is looked upon with mixed emotion in Augustana. Despite her rise in the statistical rankings, Augustana will be but one-fourth the size of each of the "Big Three," all roughly in the 2-million-member class. Today Augustana is a major Lutheran body; tomorrow it may be bracketed, numerically at least, with the smaller groups. What practical and psychological effect this will have on the church remains to be seen.

Some Regret Withdrawal

There are those in Augustana who deeply regret its withdrawal from the proposed five-way merger of American Lutheran Conference members. They hold that its influence would have been great in steering the merged church toward closer relations with the U.L.C.A. and the World Council. Others argue that Augustana's influence will be just as great or greater as an independent devoted to the goal of complete unification of American Lutheranism. Both views were expressed here as the 515

delegates adopted a routine report from the commission on ecumenical relations, reaffirming that "we are willing to discuss the subject of Lutheran unity with any or all Lutheran bodies in America where the condition that no Lutheran group is refused the right and privilege of joining such discussion is met."

It was further noted that Augustana had "no other alternative but to withdraw" from merger negotiations with the Evangelical, American, and United Evangelical Lutheran churches and the Lutheran Free Church. No other course was possible because of "the automatic exclusion of other Lutheran bodies" and because "the question of ecumenical relations had not been an open item on the agenda" of the joint union committee.

Approve Dissolution of A.L.C.

Going along with similar action by the other bodies involved, Augustana approved the dissolution of the American Lutheran Conference organized in 1930. It is felt that the conference has served its purpose and has been supplanted by the National Lutheran Council. The final A.L.C. meeting will be held in Minneapolis in November.

Also approved was a statement of policy in which the church takes the stand that no congregation should affiliate with state, county or local councils of churches unless they subscribe to the preamble of the National Council of Churches, acknowledging the deity and saviorhood of Christ, and unless representation is on the basis of churches.

Chief of the "minor" issues before the convention was the perennial question of biennial synods. Again, as on several occasions in the past, the proposal was defeated, the vote of 203-175 falling 49 votes short of the two-thirds majority needed. Opposition seemed based on the ground that biennials would constitute a move away from the "grass roots" and in the direction of centralization of power in a smaller group.

On Planned Parenthood

By a unanimous action, Augustana became the first Lutheran, if not the first Protestant, body in America to adopt an official statement on the planning of parenthood. Entitled "Responsible Parenthood," the document had its basis in two reports issued by the commission on social relations of the American Lutheran Conference. Three decades ago it would have created a sensation. Even today it is noteworthy for its straightforward language in dealing with such matters as the number and spacing of children, artificial insemination and adultery.

The document calls upon married couples "so to plan and govern their sexual relations that any child born to their union will be desired both for itself and in relation to the time of its birth." Condemning both abortion and adultery, the statement says further that artificial insemination of the wife with the husband acting as donor "may be justified" in cases where "both husband and wife are shown to be fertile but are unable to initiate pregnancy."

"Any planning for the number and spacing of the births of their children," the report concludes, "must be practiced prayerfully in accord with the fruits of the Spirit rather than in indulgence of the lusts of the flesh, and in the full freedom

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of the redeemed believer who feels his stewardship responsibility to his Lord."

In his third message as president, Oscar A. Benson of Minneapolis criticized the "arrogance" of congressional investigating committees "in assuming that they are competent to determine for the rest of us what is and what is not American." His comment was endorsed by the convention in later resolutions against communism and mccarthyism. Not so, however, by a lay member in Milwaukee, who, in a wire read to the delegates by Dr. Benson, dissociated himself from this view. The message lightened an otherwise somewhat dull session.

The synod heard that California is not only the fastest-growing of the 13 areas of the church, but that its members have the best record in per capita contributions to the work of the church. As compared to the national membership gain of 2.2 per cent, California increased 8.2 per cent. As compared to the national average of $52.88 per capita in total giving, California gave $80.08.

Delegates adopted a budget of $1,183,850 for 1956—an increase of 19.1 per cent over the 1955 budget and 30 per cent over that for 1954. Particular cause for rejoicing was furnished by a report on Augustana's "Advance for Christ" appeal to expand home and foreign mission activity. Seeking $2 million, the drive raised $2,250,000. An appeal for social missions will be conducted in 1956, probably with the same goal, and for Christian higher education in 1960.

Steps were authorized for the church to take advantage of any legislation passed by Congress to extend Social Security act benefits to clergymen. Nothing was said about the compulsory aspects of present legislation, objected to by many church groups.

For the most part, delegates sat quietly through the five days of business sessions, taking time out now and then to soak up some of California's famed sunshine and orange juice in the spacious patios of the host church. Before returning home, the 1,000 delegates and visitors gathered in the Greek amphitheater at Griffith park for the ordination of 80 pastors—largest class in Augustana's history, but still not big enough to meet the shortage of clergy.

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Church of God Votes 'Coordination'

Anderson, Ind., Group Will Unify Work of Its Six General Boards

ANDERSON, IND., June 21.—Establishment of a 24-man executive council to coordinate the various activities of the six general boards of the Church of God was one of the major actions taken at the 66th annual international convention of the church in this, its headquarters city, June 14-20. The convention approved the largest world service goal in the history of the church: $1,250,000 for the year ending June 30, 1955. The goal for the current year is $1,100,000. It was also decided to extend the current mid-century building fund drive for $2 million another year.

Reports indicated that 62 new local churches were established over the past year for a total of 2,100, and that membership increased from 113,285 to 116,111. The increase in local congregations over the past decade has averaged one every 4½ days and the membership gain over the past 25 years has been approximately 375 per cent.

The theme of the final year of the mid-century evangelistic advance launched in 1950 will be "This we believe, Together we serve." The emphasis will be on re-examination of the basic convictions of the church and the sense of mission which arises therefrom. The General Ministerial Assembly went on record "as being in accord with the spirit and the intent" of the Supreme Court decision to end race segregation in the public schools. Harold W. Boyer, Springfield, Ohio, pastor, was elected chairman of the General Ministerial Assembly, replacing A. F. Gray of Portland, Ore., who had served for 17 years.

Churches Tend to Use More Social Work Techniques

Delegates to the Church Conference of Social Work held in Atlantic City in May heard that the nation's churches are making greater use of social work techniques and are showing a growing concern in social education and community action. Reports to the conference revealed progress in interdenominational church work through community and political action, and in assistance to displaced persons, migrant farm workers, Puerto Rican immigrants and other "underprivileged in our midst."

Integrate Relief Work in Japan

Church World Service and World Council Programs Will Be Department of National Christian Council

TOKYO, June 3.—Approval in principle has been given to the proposal that the Japan International Christian Service Committee become the department of Christian service of the National Christian Council of Japan. The committee carries on the work here of Church World Service and the World Council of Churches' department of interchurch aid and service to refugees. Negotiations for a merger are being conducted by the committee and the N.C.C. executive committee. During 1953 the committee distributed 366,042 pounds of clothing, 621 pounds of soap and 113,000 pounds of powdered milk. In addition, it distributed $10,822 worth of goods to victims of the floods in Kyushu and Wakayama. Local prefectures or institutions pay ocean shipping charges on the relief goods, as well as costs of warehousing and transportation in Japan. The government charges no duty on the goods. Full credit is given to the Christian organizations which donated them although they are distributed without regard to the religion of the recipients. The U.S. Heifer Project, Inc., recently sent O. Walter Wagner of the St. Louis church federation here to organize a Heifer Project commission in Japan. It will operate within the J.I.C.S.C.

Committee Also Aids in Rehabilitation

Besides carrying on its relief work, the Japan International Christian Service Committee is undertaking a program of rehabilitation for the physically handicapped. Under the direction of Shiro Abe, grants are made to Christian institutions for purchase of equipment, arranging with tradesmen for apprenticeships, translation of books and magazine articles dealing with rehabilitation of the handicapped, and distribution of this literature through lending libraries. In addition, crippled people in institutions are helped by gifts of visual aids equipment and counsel from "comfort missions." The purpose of all this is to help victims of industrial accidents and war injuries to become self-respecting and self-supporting. David E. Lindstrom of the International Christian University is chairman of the committee.

Offer Help to Families Hoping to Emigrate

Another project of the J.I.C.S.C. is the facilitation of Japanese emigration, particularly to South America. This service is welcomed by the governments of both Japan and the South American countries. In 1952 and 1953, 4,271 Japanese emigrated to Brazil, 2,600 to Argentina. There are now 1,500 Japanese in Bolivia. Brazil at present is prepared to accept 9,000 more Japanese families. It is hoped that the World Council of Churches' service to refugees committee will be able in emergency cases to supply the funds to help families who otherwise would not be able

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to emigrate, to set up receiving offices in the countries of resettlement, and to line up sponsors for the new settlers. Through its national rural training center at Hino, the United Church (Kyodan) is sponsoring a project to train 30 young people so they can accept an offer of farming land which has come from Rev. Midori Kobayashi of São Paulo, Brazil.

Young Filipino Christian Leaders Visit Japan

Four young Christian leaders from the Philippines have been visiting Japan, meeting with church groups and observing Christian work in this country. The visit was arranged by Paul Dotson, Presbyterian missionary and director of youth work for the United Church of the Philippines. The Kyodan and the Council on Cooperation are paying expenses within Japan. The young people have made a fine impression. In the group are L. S. Asuncion, who works with Mr. Dotson in the Christian center at Los Banos; Priscilla Magdamo, who teaches music at Silliman University while working for her B.A. degree; D. Aguila, a commercial artist and cartoonist; and Dario Alampay, who upon graduation from Union Seminary in Manila was invited to the pastorate of the large United Church in Legaspi. Miss Asuncion has received a particularly warm welcome from Japanese who know of her two years of devoted service to the Japanese prisoners of war in Montinglupa prison near Manila. On May 16 she spoke to many of the Japanese who were formerly held in the Philippines but last year were transferred to Sugamo prison in Japan to serve out their terms. She spoke to the prisoners in the church near Sugamo of which R. Kato is pastor. Dr. Hari Ichinose, former prisoner referred to in The Christian Century for Oct. 14, 1953, p. 1174, was present at the meeting of the Council of Cooperation at which the Philippine visitors were introduced and spoke warmly of the service Miss Asuncion had rendered. After their visit to Tokyo the group went to west Japan in the company of two Japanese youth leaders; after meetings there two of them will go to north Japan and on to Hokkaido with one of the Japanese leaders, while the other accompanies the second Japanese leader through west Japan to Kyushu.

And So Forth

The Japan Bible Society reports that during the 11-month period ending last October it sold 40,750 whole Bibles, 327,589 New Testaments, 1,195,169 Bible portions, and 3,961 Bibles in Braille.

T. T. Brumbaugh, who is now on the staff of the Methodist Board of Missions in New York, represented the Japan International Christian University Foundation at the dedication May 9 of the first unit of the university's church. Emil Brunner of Switzerland, now visiting professor at the university, preached the sermon. The church stands at the head of the main driveway on the campus. Cost of the first unit ($100,000) was borne by gifts from friends in Iowa. The second unit, a nine-story tower, and the third, an extension of the nave, will cost an estimated $150,000.

During his visit to Japan Dr. Brumbaugh conferred with National Christian Council leaders on the effects of the hydrogen bomb tests, efforts to obtain the release of Japanese war prisoners, and provision of Christian centers for U.S. service men in Japan.

William Axling has been awarded the Second Order of Merit by the Japanese government. This is the highest decoration ever presented to a missionary in Japan.

DARLEY DOWNS.

U.E.L.C. Approves Merger Blueprint

At its recent 58th annual convention in Audubon, Iowa, the United Evangelical Lutheran Church (53,929 members) approved organizational blueprints for the four-way merger which would create a 1,800,000-member church from the U.E.L.C. and the American Lutheran, Lutheran Free and Evangelical Lutheran churches. (See the Century for June 30, p. 783.) The convention voted to launch a two-year drive for $350,000 for the denomination's Dana College at Blair, Neb., and its boards of pensions and home missions.

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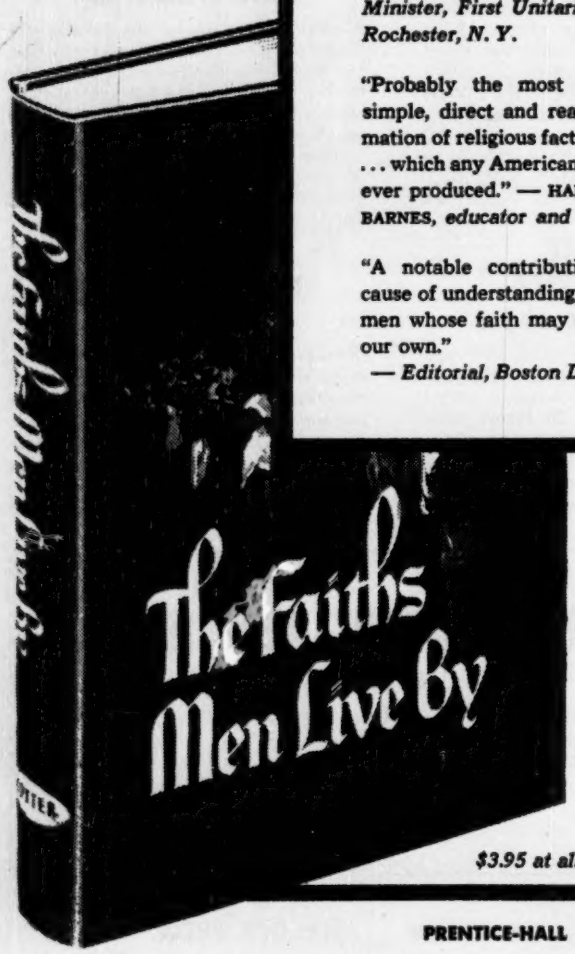

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Presbyterians to Join Africa Work

Canadians Accept Church of Scotland Invitation to Cooperate with Its Nigeria Mission

MONTREAL, June 18.—Mission work in Africa will be undertaken for the first time by the Presbyterian Church in Canada, it was decided at the recent meeting in Toronto of the denomination's 80th General Assembly. An invitation from the foreign mission committee of the Church of Scotland to cooperate in work in Nigeria was accepted. At the end of a five-year trial period the Canadian church will review the situation, and decide whether to ask the Church of Scotland for permission to take over part of the Nigerian field or to continue to work cooperatively under the local mission council of the Scottish church.

Two young Canadian women are training in Great Britain, and will proceed to Nigeria immediately under the auspices of the Women's Missionary Society. Two married missionaries will be sent out as soon as they can be found and trained. The Presbyterian Church in Canada is represented now by missionaries on two fields in India and in British Guiana, Formosa and Japan.

Against Vatican Envoy

The General Assembly protested to the government of Canada against the policy of granting public funds to one denomination for erection or extension of a church in a place where a community church had already been provided for government employees and their families. The reference was to a grant of $75,000 to the local Roman Catholic church at Deep River, Ont., in a parish adjacent to the defense department community where a nondenominational church was provided at government expense involving $150,000. Objection was made also to the proposal that the government appoint a representative to the Vatican, regardless of whether that official be a Protestant or a Roman Catholic.

At the request of the Christian Social Council of Canada the assembly's board of evangelism and social action had studied the church's position on capital punishment. It brought before the Presbyterian court a carefully worded statement that affirmed the right of the civil magistrate to impose the death sentence for such crimes as malicious and deliberate homicide, at the same time insisting that the hope for the renewal of society is to be found in the gospel of Jesus Christ. By a large majority the assembly approved the stand on capital punishment.

No Church-Sponsored Gambling

On the subject of state lotteries the assembly put itself on record as unalterably opposed to gambling, whether carried on under governmental, religious or other auspices, and warned its congregations against sponsoring such practices.

A solemn moment came amid the lively debate of the assembly when a 12-point declaration of faith concerning church and nation was accepted to be passed down to presbyteries under the Barrier act. When

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confirmed it will become part of the subordinate standards of the church. The declaration asserts the lordship of Christ in church and state, and goes on to deal with the relation of one toward the other, the Christian's civil duty and the matter of earthly authority. It rejects the idea of the church as the religious agent of the state or the state as the political instrument of the church. Presented by Stuart B. Coles, convener of a committee that has worked for five years on this subject, the declaration was passed by a standing vote of 129-1.

Much of the time of the assembly was spent discussing estimates for 1955 and the deficits incurred in recent years. It was decided to increase the budget by 10 per cent to $1,100,000 to provide for repayment of funds borrowed from capital.

An increase in the number of men preparing for the ministry was reported, with 30 students expected to begin theological studies at the two colleges this fall. James Barr of Edinburgh was appointed to the chair of New Testament at Presbyterian College, Montreal. He is the son of the professor of New Testament at the United Free Church College in Edinburgh, and grandson of the late James Barr, Scottish minister who was also a member of Parliament.

Visitation evangelism, by which the local congregation sends its laymen on planned visits to the homes of the community, was commended to the assembly. Training of leaders in Christian education and enlargement of a program for boys and girls were reported. For five days prior to the General Assembly a Presbyterian congress was held, with over 1,000 delegates in attendance from all parts of Canada. Another congress is planned for the autumn of 1958.

J. Lewis W. McLean, 49-year-old minister of St. Andrew's Church, Victoria, B.C., was elected moderator of the 80th General Assembly. E. W. McNeill, a Toronto layman who has been treasurer of the church since 1925, announced his retirement effective next year, and was commended for his outstanding service. The Presbyterian Church in Canada has 181,270 communicant members, 747 ministers and 8,133 elders on its roll.

DeCourcy H. Rayner.

FRIENDLY CHALLENGE TO THE CHURCHES

(Third Series)

(Beyond selling space for publication of the accompanying material, the Christian Century is not to be held responsible for statements contained in the material)

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Refusal to emphasize clearly and sharply the modern view of Hebrew history has the same *practical* effect as outright opposition to the modern view itself. Because the primary effect of such refusal is to fortify the lay mind in the orthodox idea that God is an individualist; while the secondary effect is to put the social gospel at the church door like a beggar, instead of recognizing the social gospel as an inherent, innate element in Ethical Monotheism. Our clergymen and our church-laity are, in all cases, honest and sincere; but the impersonal march of history and culture has carried organized religion to a point where young people feel, more and more, that church teaching does not seem to agree with academic pedagogy. Thus, a very serious practical problem arises, which must inexorably be dealt with, but which cannot be handled easily.—Suggestions will be found in a bulletin to be obtained by sending a three cent stamp to cover postage.—L. Wallis, Box 73, Forest Hills, Long Island, New York.

Britain's Laity Discuss Unity

Lively Debate Develops at Conference Called by Council of Churches—Athletes Promote Appeal

London, June 17.—Problems of church unity and cooperation were discussed at the Whitsun conference for lay men and women convened by the British Council of Churches at Swanwick, Derbyshire. The 250 delegates from all parts of the British Isles represented 16 denominations and a variety of occupations; present were teachers, physicians, local government officials, civil servants, missionaries on furlough from overseas, Y.M.C.A. and Y.W.C.A. secretaries, and housewives. A number of addresses stimulated lively discussions in groups made up of people from different denominations under leaders supervised by Rev. Erwin H. Robertson, assistant head of the B.B.C.'s department of religious broadcasting.

Mackie, Tomkins, Payne Address Laity

Robert C. Mackie, director of the World Council of Churches' department of interchurch aid and service to refugees, described to the lay conference the rediscovery of the sense of Christian mission through the ecumenical developments of the past half-century. He recalled also recent encouraging instances of "practical solidarity of response to churches in need," particularly during the devastating floods in Holland and the earthquakes in Greece. Canon Oliver S. Tomkins, warden of Lincoln Theological College and chairman of the World Council's Faith and Order commission, voiced a plea for the frank facing of problems which underlie efforts toward reunion. Ernest A. Payne, general secretary of the Baptist Union of Great Britain and Ireland, surveyed various aspects of church life in Britain, including the reunion discussions which followed the Archbishop of Canterbury's famous 1946 sermon. He deplored the lack of contact between the churches and the industrial world, and the disappearance of that close alignment which formerly obtained between some denominations and certain political parties. "The aims of the welfare state appear to have been achieved," he said. "Are we Christians going to sit back and wait for another call?" The conference was presided over by Norman Goodall of the Congregational Union and the International Missionary Council. He read a message of good wishes from the Archbishop of Canterbury, who was prevented by temporary illness from attending. The message pointed out that the delegates would be preparing themselves to follow with renewed interest the discussions of the Second Assembly of the World Council of Churches in August.

Bishop Wand Speaks on Anglican Relation to Evanston

Addressing the recent London diocesan conference, J. W. C. Wand, Anglican bishop of London, said he was sure the Evanston Assembly will "do a large amount

of good." He urged members of the Church of England to recognize that they are in the ecumenical movement, and that they must "press on with their particular part of it." The Anglicans are by no means alone in representing the historic churches, he reminded members of his communion, since in the World Council membership are the Eastern Orthodox, the Old Catholics and the Lutherans. Bishop Wand said he does not think the World Council is making much headway toward reunion. That is not its business, he said—but it *is* bringing Christians closer together, and that is of great importance today.

Athletes Spur Historic Churches Appeal

Dispatched by Prime Minister Winston Churchill from 10 Downing St., four famous athletes recently ran through London streets to deliver checks for the benefit of needy city churches to four prominent citizens—one Labor and two Conservative members of Parliament and a former Liberal party chief whip. The four political leaders—former Oxford or Cambridge athletic "blues"—then relayed the checks to the specified churches. One of the athletes who first received the checks was Roger Bannister, famous four-minute miler. All this was part of a vigorous publicity campaign designed to arouse public response to the Historic Churches Preservation Fund appeal. The latest phase of the campaign (to cover a 10-year period) seeks £4 million to save from decay notable Anglican parish churches as well as Free Church buildings of architectural distinction. It was inaugurated at a service at St. Martin-in-the-Fields Church in Trafalgar Square, which was attended by Queen Mother Elizabeth. In his sermon on that occasion, Bishop Wand revealed that since the appeal was launched two years ago 370 grants have been made—to churches in every Anglican diocese, to old churches of all the main Free Church traditions, and to one Roman Catholic chapel.

Voices Criticism of Anglican Stand on Divorce

The anonymous author of the preface to the new edition of *Crockford's Clerical Directory* has evoked widespread discussion by his comments on the remarriage of divorced persons. He writes of a "whole nest of muddles, problems and questions involved in the doctrine that any and every legal and accepted marriage is in all circumstances indissoluble on Christian principles." He warns that persistent attempts to give the status of canon law to this doctrine may lead to a serious and disastrous clash between church and state. "In the proposed new canons on marriage, the Church of England is in danger of repeating the blunders which marked the attempt at Prayer Book revision," he contends. "The church should think yet again, and very carefully." Alluding to the heated controversy which arose out of the strictures published two years ago in the preface to an earlier edition of the directory, the author of the current preface adds: "We cannot but note a growing ecclesiastical tendency to resent all criticism not because it is groundless or unfair, but simply because it is criticism. . . . This is pretentious nonsense, and we shall continue to call it by its name."

BERNARD CAUSTON.

Sweden's Liquor Rationing Ended

Government Discovers It Cannot Force Abstinence—Finance Minister Calls for 'Education'

ROSKILDE, DENMARK, June 3.—Sweden is to end its system of liquor rationing, whereby purchases were limited by checking each person's "counter book." Now adult Swedes may buy as much liquor as they wish. During a recent debate in parliament several members expressed fears lest drinking increase among young people. The minister of finance replied in a speech, admitting that the rationing system had not served to diminish the amount of drinking in the nation. "We have found that it is impossible to control misuse of liquor by legislation," he said. "Therefore, it seems useless to maintain such an elaborate system of control. There is only one way to handle the problem—through education, the old stubborn fight to build up a culture which will exercise its own controls. We must advocate abstinence and educate young people on the dangers of drinking; we must enlist the schools and the teachers in this endeavor." *Our Church*, the Church of Sweden's weekly paper, has expressed its appreciation of the government's interest in the movement for abstinence.

Bjorkqvist Famous as Lay, Youth Leader

Bishop Manfred Bjorkqvist will reach the age of 70 this month. He was a layman most of his life, feeling that thus he could more effectively serve the youth of Sweden. He had to be ordained before he could be consecrated bishop in 1942 [see The Christian Century for May 26, p. 630]. It was Bjorkqvist who organized the famous *ungkyrkororelsen*, the "young church crusade" which aimed to lead youth into the Church of Sweden. Thanks to his inspiring leadership and pioneer spirit, this movement has had wide influence in Sweden through the past several decades. Another monument to Bishop Bjorkqvist is Sigtuna, the famous lay center which he founded in the old town of Sigtuna near Stockholm. To it Christians from all walks of life and from many nations come for retreats and lectures. During his term of office as bishop of Stockholm, Bjorkqvist has endeavored to forge close bonds with the people in the capital city—to, as he puts it, "meet man in his concrete situations." For instance, during April he visited four large factories, in each of which he was permitted to speak to the workers; in addition, he met with children in the schools, with young people in their stadia, with journalists in their offices. He estimates that in that one month alone he spoke to a fifth of the people of Stockholm.

Bergsten, Specialist in 'Cure of Souls,' Dies

Göte Bergsten, who died in Stockholm recently, was the leader of St. Luke's Foundation, an organization connected with no particular church but dedicated to applying Christian principles to aid people who have personal and psychological problems.

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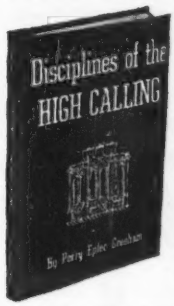

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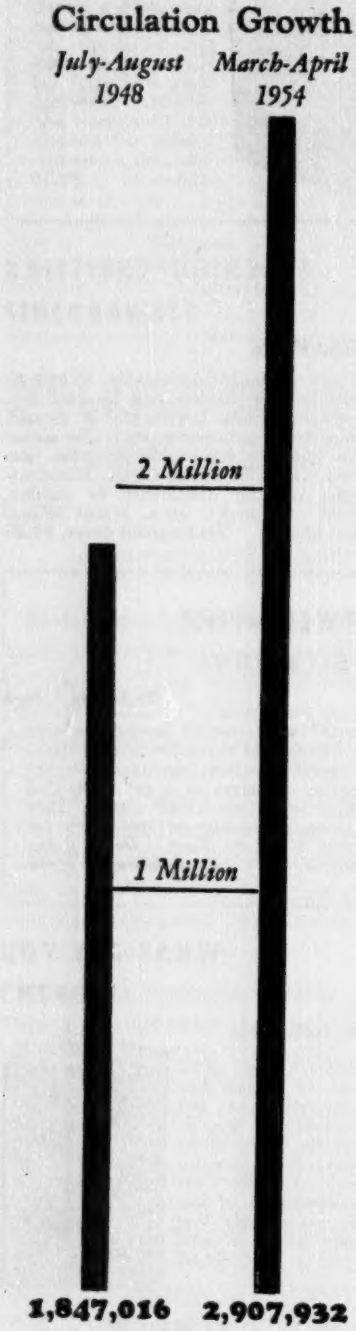

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Gallup Poll Tests Attitude Toward Church of Denmark

Gallup polls cannot be said to cover the actual situation so far as spiritual matters are concerned, but they do give us some useful hints. In Denmark a recent query asked: "Do you consider your membership in the state church important?" Sixty-three per cent answered Yes; 23 per cent No; 11 per cent had no opinion; 3 per cent were not members of the church. The majority of the persons answering Yes were older people (71 as against 53 per cent). Another question asked whether the interviewee considered himself religious; 56 per cent answered Yes.

Dedicate New Danish Seamen's Church in England

A new Danish seamen's church was dedicated recently in Hull, England, by Bishop Fuglsang-Damgaard, primate of the Church of Denmark. The new building will serve not only as a church but as a center for other activities of the Danish seamen's mission in Hull. Prince George represented the Danish king, thanking the city of Hull for helping build the new church. The previous building, oldest of all seamen's churches in England, was destroyed by bombs in 1942. A wooden building was shipped from Denmark after the war to serve as a temporary worship center until the new church could be built.

And So Forth

Danish parsonages, particularly those in rural districts, are often praised for their old romantic beauty. They deserve that praise, but the pastors' wives would tell you that this does not help when it comes to trying to find maids to keep up the huge old-fashioned buildings—to say nothing of the money to pay them with. More than 160 of the parsonages are over 150 years old. The oldest, at Nyborg on Fuenen, dates from 1350, and the deanery at Viborg in Jutland is of about the same period. A number of others were built in the 16th and 17th centuries.

In the general election for members of the Finnish diet, held in March, 11 pastors of the Church of Finland won seats. Twenty-six others were defeated.

In April Asgeir Asgeirsson, who since 1952 has been president of Iceland, paid his first official visit to Denmark, accompanied by his wife. They were received in Copenhagen harbor by the king and queen of Greece. Although in recent years he has been engaged in banking (until his election to the presidency he was the head of Iceland's Fishing bank), Asgeirsson was trained as a theologian, and at one time was head of all the church schools and seminaries in Iceland.

K. E. Jordt Jörgensen.

Scarritt Grants 42 Masters Degrees

At its 62nd commencement June 3, Scarritt College for Christian Workers in Nashville awarded a record 42 masters degrees. Among the graduates were two Negroes, two Hawaiians, two Filipinos, two Koreans and one Mexican.

Try, but Fail to Mediate Strikes

Pittsburgh Area Churches' Offers to Help Prove to be Futile—Catholics Tighten Wedding Rules

Pittsburgh, June 28.—Churchmen of this area have felt a sense of helpless responsibility in the midst of two strikes which have seriously affected the community. The strike of 12 A.F.L. unions against 6 of the larger department stores has covered a period of nearly seven months, with periods of heightened tension and bitterness. The stores have continued to operate without delivery service. A strike of streetcar and bus operators was settled a week ago after a month in which there was no local public transportation except commuter trains. Though polite in response to federal, state and city negotiators and committees, both sides in both strikes held to arbitrary positions. At least three Protestant church groups attempted to expedite settlements by establishing impartial relationships. The council of industrial and interracial relations of the presbytery of Pittsburgh tried to arrange a meeting with both parties in the store dispute. The Pittsburgh Methodist conference, in session here, offered the services of Bishop Lloyd C. Wicke and its board of social and economic relations as mediators in the trolley strike. The board of directors of the council of churches appealed to all parties in both strikes to put the public interest high among their considerations. From the lack of response, it is apparent that few in either management or organized labor are ready to think of the church as an acceptable party to anything controversial.

Catholic Diocese Gets New Rules

Priests in the eight-county Pittsburgh Catholic diocese this week received instructions from Bishop John H. Dearden to enforce 149 new statutes as of July 1. Of interest to non-Catholics is an order to the clergy to refrain from all political activity except the right to vote, to endorse no candidates for office and to close parochial buildings to "political activities." Pastors are instructed to direct all parish societies and to see that all funds are kept in strict order. All Catholics are forbidden to take part in or to attend weddings of divorced persons or weddings solemnized before a civil magistrate or a non-Catholic clergyman when one of the parties is a Catholic, or to attend receptions or showers held in connection with such weddings. Parents and guardians are to be reminded frequently of their strict obligation to see to the Catholic education of their children. The regulations were read in a special synod, the first held here since 1939 and only the 17th in the history of the Pittsburgh diocese.

Y.M.C.A. Council Asks End to Racial Bars

At its annual meeting here the National Council of the Y.M.C.A. passed resolutions calling for the "elimination of segregation and other forms of racial discrimination" in affiliated associations and asking them

to "help create a community climate" favorable to the recent Supreme Court decision on segregation in public schools. While these actions are advisory, they set a high level for other discussions of national policy. Associations were urged to take a more active part in promoting freedom of inquiry and discussion of controversial subjects, and to stimulate and aid their members in the study of social, political and economic issues "in the light of Christian faith and principles." James C. Donnell II, oil executive from Findlay, Ohio, was named president of the council.

Denominational Gatherings Hold Spotlight

This is the season for regional and state annual meetings of the denominations. The Pennsylvania conference of Congregational Christian Churches held its 68th annual session May 20-23. Guest speakers were Truman B. Douglass of New York and Theodore K. Vogler of Bath, Pa. . . . The Pittsburgh Baptist association in its 115th meeting at Monongahela re-elected Earl R. Sidler of Wilkinsburg as moderator and president. . . . Delegates to the 112th annual convention of the Pittsburgh synod of the United Lutheran Church, meeting in Johnstown, heard Franklin Clark Fry, national president, urge the establishment of many new suburban churches. Budget for the new year is $840,138. Paul E. Daugherty of Butler was elected superintendent of missions to succeed Donald R. Houser, who has accepted a denominational position in Chicago. . . . The Pittsburgh Methodist conference, meeting in Emory Church, heard reports of advances in membership and church building. More than $1 million has been expended for improvements during the past year in the Pittsburgh district alone. A budget of $632,126 includes an item for "ministry by television."

And So Forth

Addison H. Leitsch, professor of theology and dean at Pittsburgh-Xenia Theological Seminary, will become president of the seminary when George A. Long retires in September 1955. Howard M. Jamieson, pastor of Third United Presbyterian Church here, will at the same time assume the professorship of Bible, also held by Pres. Long.

Ohio Street-Simpson Methodist Church on Pittsburgh's north side, and Grace Evangelical and Reformed Church, Oakland, are celebrating their centennials.

The Episcopal diocese of Pittsburgh has begun construction of St. Edmund's Academy, a day school for elementary and kindergarten children.

Elwin A. Miller, executive director of the Lutheran service society of western Pennsylvania, has resigned to become director of the Home for the Friendless in Chicago. George N. Young, chief of the society's chaplaincy service, has been named chaplain of the Danville, Pa., state hospital.

Arthur M. Guttery, associate secretary of the council of churches of Allegheny county since 1948, will retire July 1. His successor is Frank W. Shaffer, formerly assistant minister of First Methodist Church, McKeesport.

Common Pleas Judge Sara M. Soffel, Pennsylvania's first woman jurist who has served on the bench since 1930, received a national award for work in human relations made by the National Conference of Christians and Jews at the annual dinner of the Pittsburgh round table.

N. R. High Moor has just returned from a month's visit in England, the gift of the parishioners of Trinity Episcopal Cathedral in recognition of his 23 years' service as dean. O. M. WALTON.

Brethren Look Afield

In Annual Conference, They Face Up to Concerns of the 'Wider Church'

OCEAN GROVE, N. J., June 21.—"God confronts us in this century with the fact of the coming together of Christians," Prof. John Oliver Nelson of Yale Divinity School told ministers of the Church of the Brethren assembled here the past week for their church's 168th recorded Annual Conference. From the time of his plea to the ministers to consider the needs of the wider church until the final Sunday service when more than 10,000 persons jammed the auditorium here to listen to W. A. Visser 't Hooft, general secretary of the World Council of Churches, speak on the theme of the Evanston Assembly, Brethren delegates often drew apart from denominational concerns to think of the larger church. Five of the outside leaders of the conference were members of the National Council of Churches staff.

Dr. Visser 't Hooft, introduced to the conference as representing "total Protestantism," urged Christians to go back to the central promises of the Word of God in order to find the right relationship be-

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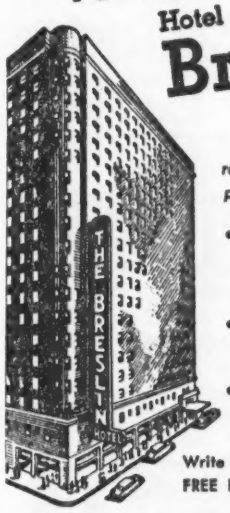

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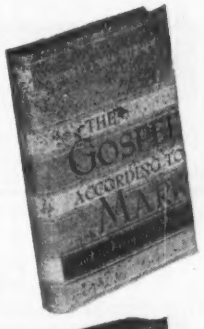

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tween the hope of victory in Christ and human expectations. This relationship he defined as "first the Kingdom." He interpreted the Christian hope "not as some far-off dim event, but the purpose of life as seen in the eyes of God."

Speak on Public Issues

Resolutions adopted by the more than 900 delegates also looked beyond the immediate program of the church. Among them was one which strongly supported the Supreme Court decision against segregation in public schools and encouraged Brethren to "lead out in effecting these social changes in every area of our life." The delegates had just heard Rosa Page Welch, Negro concert singer who recently made a world tour on behalf of Protestant churchwomen, say that the court's decision was the greatest blow communism has yet received.

With reference to Indo-China, the conference went on record as urging an immediate cease-fire through the offices of the United Nations. Another resolution stated: "We view with alarm the growing atmosphere of suspicion and the reckless accusations made [against] individuals and institutions. . . . The church must preserve its independence, its right to speak upon all the problems of the day."

Report on Volunteer Service

The annual report of the General Brotherhood Board revealed slow growth in Sunday school and church membership, a rapid increase of interest in summer camping, the beginning of 10 new congregations in the past year, and the completion of six years of a volunteer service program in which 600 persons, mostly young people, have each given a year's time to a church-sponsored project. Brethren missionaries in Nigeria reported progress in the formation of a United Church of the Sudan.

Most of the business transacted by the delegates was of routine nature. The General Brotherhood Board, however, voted to participate in the distribution of surplus commodities in cooperation with Church World Service, and allocated $10,000 toward administering that program. A. Stauffer Curry, executive secretary of the National Service Board for Religious Objectors, is the new moderator of the conference. Pres. Paul M. Robinson of Bethany Biblical Seminary, Chicago, is the new alternate moderator.

The conference concluded with a convocation service in which nine missionaries were consecrated for work in Africa and India. Delegates set out for their homes committed to raising a budget of $1,300,000 for their Brotherhood Fund and to trying to live up to the challenge of a new theme, "Seek first his Kingdom."

KENNETH I. MORSE.

Expand T.V. Program

C.B.S. Takes Connecticut's 'Adventures in Understanding God' for Network

NEW HAVEN, CONN., June 15.—Beginning July 1, the Columbia Broadcasting System will put on the air on a coast-to-coast basis the television program "Adventures in Understanding God," which was originated by Edith Welker and the Connecticut council of churches. The program, which has been telecast locally for the past several weeks, will now be sponsored by the National and local councils of churches. It will be produced "live" in New York on Sundays at 10 a.m. and sent directly on kinescope, free of charge, to all C.B.S.-TV affiliates.

Yale Divinity School Awards 107 Degrees

During Yale University commencement exercises the week end of June 5, 107 students were granted degrees by the divinity school. Of these, 80 received B.D. degrees, 12 the Ph.D. Among those awarded honorary degrees by the university this year were W. A. Visser 't Hooft of the World Council of Churches and Charles H. Malik, Lebanon's representative to the United States and to the United Nations. Dean Liston Pope of Yale Divinity School has announced that next fall Paul Meyer of Union Theological Seminary will replace Franklin Young in the New Testament department, Sydney Ahlstrom of Howard University will teach American church history, Albert Rasmussen of Colgate-Rochester Divinity School will be visiting lecturer in social ethics, and Erdman Harris will lecture on religion and the fine arts.

MacLennan to Give Warrack Lectures in Scotland

David A. MacLennan, professor of preaching and pastoral care at Yale Divinity School, will deliver the Warrack lectures in Scotland next February. This will be the first time since 1926 that an American churchman has given the Warrack lectures; that year the lecturer was Henry Sloane Coffin, now president-emeritus of Union Theological Seminary.

The divinity school has announced that the Beecher lectures for 1955 will be given by James Robinson, pastor of the Church of the Master (Presbyterian, U.S.A.), New York city. The 1956 Beecher lecturer will be Protestant Episcopal Bishop Angus Dun of Washington, D. C.

New Haven Churchmen Honor Radio Expert

At its annual meeting early in May the New Haven council of churches presented to Everett C. Parker its first award for "outstanding public relations for religion." Mr. Parker directs the communications re-

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search project sponsored by Yale Divinity School and the National Council of Churches' broadcasting and film commission, and teaches radio and television courses at the school.

Kennedy Shows How 'Each One Can Teach One'

Visiting Hartford Seminary Foundation in March, Frank Laubach, world-famed literacy expert, lauded the work being done by the Kennedy School of Missions on that campus. "Three thousand missionaries return to the field each year from furloughs in the United States; 1,800 missionaries go out each year," he said. "In the countries to which they go they will find that our 'Each One Teach One' lessons have been prepared. Yet nowhere except in the Kennedy School of Missions here are they being taught to use these lessons. A tremendous opportunity for missionaries to be of service is being lost because the outgoing missionaries know nothing about these skills. Moreover about 35,000 foreign students are in the United States this year. They could be of great value in helping liquidate the illiteracy of their countries if they took the course in the Kennedy School of Missions."

E. RALPH WIBORG.

Dedicate Amputee Unit

Church World Service Project in Korea Adds Vocational Training Center

SEOUL, KOREA, June 5.—On May 25 Church World Service's new vocational training center for amputees in Taejon was formally dedicated. The event marked a step forward for the Korean Amputee Rehabilitation Project, which two years ago was no more than a challenging idea. Since that time 300 men, women and children have been fitted with artificial limbs at the three C.W.S. centers in Seoul, Chunju and Taejon. Now, at the new Taejon center, a program will be carried on designed to help the handicapped again become independent members of society. A feature of the dedication ceremony was an exhibit illustrating the vocational training program—tailoring, tinsmithing, machine shop work and other crafts. Men who come from rural districts to the center have an opportunity again to work in the soil on the experimental farm, another C.W.S. project. The entire project is conducted in 10 buildings, while two others are under construction. At present some 80 amputees are being served. At the Taejon ceremony Dr. R. A. Torrey, Jr., director of the amputee project, was given a citation by the provincial governor in recognition of his services. The program seeks to meet each individual's needs, spiritual as well as physical, and so represents a genuine outreach of Christian love.

Celebrate 70 Years of Modern Medical Service in Korea

The 70th anniversary of the beginnings of modern medical service in Korea was celebrated by Severance Union Medical College May 15. Regular instruction at the college itself began under the direction of Dr. O. R. Avison in 1900, and the first class —of eight members—graduated in 1908. Today more than 1,200 (about 35 per cent) of Korea's physicians are Severance graduates. One of the early graduates was Dr. Myung Sung Kim, now president of the medical college, which is soon to become a department of Chosen Christian University.

And So Forth

Soong Sil College, oldest modern institution of higher education in Korea, has reopened in temporary quarters at Seoul's Yung Nak Church, with Kung Chik Han as president. The school was formerly located in Pyungyang. Present at the reopening ceremonies were the nephew of the college's first missionary-president and the son of the man who was president when the Japanese closed the institution in 1940.

The Presbyterian, U.S., mission plans to establish a new college in Taejon. In May Hugh Bradley and Curry Hearn of the denomination's Board of Foreign Missions spent two weeks in Korea.

The Korea Baptist Mission, hitherto one of the smaller groups working in this country, is rapidly being reinforced. Recent arrivals are two missionaries, Dan Ray and Theodore Dowell, and their families. They will be stationed at Taejon.

Esther Park, director of the Korean Y.W.C.A., leaves in a few days to visit her home in Hawaii, then go to New York to take part in the Y.W.C.A.'s centennial activities.

SUE COMSTOCK ADAMS.

Evanston Delegates

Since The Christian Century's list of official delegates named by their respective churches to the Evanston Assembly was concluded last week, a revised list has been issued by the World Council of Churches. Below are the changes as of June 1:

AUSTRALIA—*Church of England in Australia and Tasmania:* (additions) Bishop J. A. G. Housden, Rockhampton; Rev. Kenneth Henderson, Kirribilli; T. G. Littleton, Traralgon.

EGYPT—(addition) *Coptic Orthodox Church:* Rev. Makari As-suriani, Cairo; Aziz Sorial Atteya, Cairo; Rev. Saleeb Sorial, Cairo; Rev. Marcos Daoud, Cairo.

GERMANY—*Evangelical Church in Germany:* (additions) Rev. W. F. Schmidt, Munich; Deaconess Gertrud Herrmann, Berlin; (deletions) Bishop Meiser, Munich; Hans Stampel, Speyer am Rhein.

ICELAND—*Evangelical Church of Iceland:* Rev. Bragi Reynir Fredriksson, Landar, Man., Canada.

INDIA—*Federation of Evangelical Lutheran Churches:* (addition) Rev. G. Paul David, Tambaram; (deletion) S. Duraiswamy, Tranquebar.

INDONESIA—(additions) *Church of Kalimantan:* Chr. Kiting. *Protestant Church of Timor:* Rev. J. L. Ch. Abineno; (deletion) *East Java Church:* Rev. Ardi Soejatno, Malang.

JAPAN—*Anglican Church:* (addition) Prof. W. E. Kan, Tokyo; (deletion) Bishop Michael H. Yashiro, Kobe.

NETHERLANDS—(addition) *General Mennonite Society:* W. F. Golterman, Amsterdam.

SOUTH AFRICA—*Dutch Reformed Church of South Africa in Transvaal:* (addition) Rev. W. A. Landman, Malmsbury; (deletion) Prof. G. Gerdener, Stellenbosch.

UNITED KINGDOM AND EIRE—*Church of England Missionary Dioceses:* (addition) Bishop L. E. Stradling, Luili, Songea, Tanganyika, Africa; (deletion) Rev. J. C. Houghton, Lusaka, Northern Rhodesia, Africa. *Church of Scotland:* (deletion) Randall Philip, Edinburgh. *Methodist Church in Ireland:* (addition) Rev. H. W. Plunkett, Davenport, Ia.; (deletion) Rev. Joseph B. Jameson, Belfast. *Presbyterian Church of Wales:* (addition) Rev. T. J. Davies, Betws.

UNITED STATES—(additions) *Religious Society of Friends of Philadelphia and Vicinity:* J. Bernard Haviland, Westtown, Pa. *Syrian Antiochian Orthodox Church:* Archimandrite Khouri, Grand Rapids, Mich. *Presbyterian Church, U.S.A.:* (addition) David B. Cassat, Dubuque, Ia.

YUGOSLAVIA—*Reformed Christian Church of Yugoslavia:* (deletion) Bishop Sandor Agoston, Backa.

MISCELLANEOUS—*Lithuanian Reformed Church:* Paul Dilys, Chicago.

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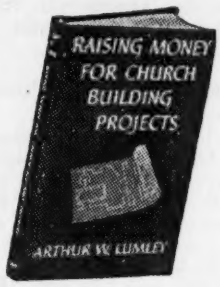

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